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MEMOIR OF THE REV. JOHN DYER.

ADEQUATE materials for a memoir worthy of the subject are not at hand ; but a sketch of Mr. Dyer's history, though brief and imperfect, will at the present moment be acceptable to many readers, and the intimate friendship which had existed between the writer and the deceased for more than a quarter of a century, impels to an immediate attempt to render some assistance in the formation of the public estimate of his character.

Mr. Dyer was born January 3rd, 1784, at Devizes in Wiltshire ; where his father, Mr. James Dyer, was pastor of a small baptist church. Dr. Steadman, then of Broughton, published a sermon on occasion of his death, to which a short biography was appended ; and he describes him as the possessor of an uncommon degree of manly sense, and the life of the circle in which he moved. "As a preacher," it is stated, "he had an uncommon fund of original thought and natural eloquence ; his conception was penetrating, and his ideas sublime ; his voice was very commanding, and his language, though little cultivated, peculiarly expressive and striking ; whilst a masculine fervour, expressive of a full conviction of the truth and importance of what he delivered, constantly attended all he spoke. As a pastor, he had a more than common affection for the people of his charge, and laboured for them with a peculiar degree of delight, both in public and in private. As a friend he was firm and steady in his attachments ; ever ready to afford assistance when needed, if within his power, and in the habit of remembering each of his

friends, in particular, at the throne of grace." His death, which was occasioned by repeated paralytic seizures, took place when he was fifty-four years of age ; and his excellence in the domestic relations of life, it is observed, was then attested by "the tears of a mourning widow and of seven dutiful and affectionate children."

The subject of this memoir was at his father's death about thirteen years of age ; and had then displayed an aptitude for the acquisition of knowledge, which attracted the attention, first of the Presbyterian and then of an Episcopalian minister at Devizes, to both of whom he was indebted for assistance in his studies. After the decease of his father, he resided for some time at Broughton, with an aunt ; and it was here, we believe, that an incident took place, important in its consequences at the time, and very remarkable when viewed in connexion with his future life. The beauty of his handwriting has been noticed by thousands who have seen his official correspondence, and the same excellence, it appears, distinguished it in his youth. On one occasion, some specimens being shown to a person who had been conversing respecting the baptist mission to India, then in its infancy, he observed to the juvenile penman, "You write so well, you may be secretary to the Baptist Missionary Society perhaps some day." The thought instantly struck him, "How unsuitable am I, in my present state of mind, for such an office !" It was followed by serious reflection, and as he subsequently believed, led to his conversion. When

chosen to the secretaryship many years afterwards, he mentioned the fact as affording one reason why he should accept the office, seeing, in some degree, he owed himself to the society. And when, at certain times, the pressure of his office weighed heavily upon his spirits, he has remarked that he owed more to it than any other person.

The removal of Dr. Steadman from Broughton to Plymouth Dock prepared the way for another important event in Mr. Dyer's history. This was his introduction to the business and family of Mr. Burnell, a respectable tradesman at Plymouth; for, though the engagements of trade were not congenial to Mr. Dyer's taste, an attachment was formed between him and Mr. Burnell's eldest daughter, which materially conduced to his future comfort and usefulness. They were married in 1803, and during the remainder of Mrs. Dyer's life, their mutual adaptation for each other was evident to all their friends. From the ministry of Dr. Steadman, also, Mr. Dyer gained great benefit; and having been baptized, and received into the church of which that good man was pastor, he derived much valuable instruction and guidance from his friendship.

It was believed by others that he had talent for ministerial work for some time before he could be induced to attempt it. At length, however, he did so in a manner which fully justified their expectations, and in 1810 he became pastor of the baptist church in Howe's Lane, Plymouth. This station he continued to occupy till 1814, when he accepted an invitation to the pastoral office from the church meeting in Hosier's Lane, Reading.

His esteem for the Baptist Missionary Society and zeal for its interests caused him to devote himself very much to the promotion of its objects, both while he resided at Plymouth and at Reading. To him belongs the honour, we believe, of having established, at the former place, the first of those auxiliary societies which have since become so numerous and effective. He took several journeys for the mission during the lifetime of Mr. Fuller, and on one occasion accompanied him to Scotland. Indeed, as early as the year 1812, he had gained in so great a degree the esteem of the first secretary of the mission, that he regarded him as one of the only two individuals who could carry on the work in

case he were removed. In a letter to Mr. Ward written at that time, Mr. Fuller describes the respective qualifications of each, and says of Mr. Dyer, "He has his heart much in the mission; a ready writer, good judgment, active, zealous, affectionate." After Mr. Fuller's death, when Dr. Ryland and Mr. Hinton of Oxford were elected secretaries, Mr. Dyer was one of their most active and useful coadjutors; and when at the expiration of two years Mr. Hinton resigned the office, the management of the society's affairs was, in fact, committed to Mr. Dyer.

This was in 1817. At the annual meeting, which was held that year at Oxford, October 1st, it was resolved on the motion of Mr. Saffery, seconded by Dr. Steadman, "That in consequence of Mr. Hinton's resignation, Mr. Dyer of Reading be requested to accept the office of assistant-secretary for the ensuing year." At the following annual meeting, which was held at Bristol, Sept. 23 and 24, 1818, it was resolved, "That the accumulated business of the society renders it indispensably necessary to associate with Dr. Ryland a secretary who shall be wholly devoted to the service of the mission;" and "That this society, highly satisfied with the conduct of Mr. Dyer, as assistant-secretary for the past year, do cordially thank him for his services; and request him, in conformity with the preceding resolution, to devote himself exclusively to the service of the mission." Resigning his pastorate at Reading, therefore, he removed in the following year to the vicinity of London, where it had become evidently requisite that the business of the society should be conducted.

His mental qualities and habits eminently adapted him for the office to which he was now called. His accuracy in all the details of business, his prudence in all official and social intercourse, his amenity of manners and conciliatory deportment, his integrity and adherence to principle, his zeal for the honour of Christ and readiness to labour in his cause, the transparency of his character, which commended him to strangers and gave him the unreserved confidence of all who knew him intimately, and especially the spiritual-mindedness by which he was uniformly distinguished, rendered him the very man that the rising interests and critical circumstances of the Baptist Missionary Society at that



time demanded. In reverence for revealed truth, in habitual communion with God, in readiness to associate religious sentiment with every incident and every act, in self-renunciation and simplicity of purpose, he was an admirable example to young missionaries and ministers. Benevolent, candid, sincere, sympathizing, and circumspect, he excited the esteem of a very large proportion of influential persons of other denominations as well as his own. In cases in which it was necessary for him to transact business with the chief officers of the government, his demeanour was such as to ensure their respect. Humility resulting from Christian principle adorned him at all times, and though some of its developments might seem morbid rather than healthy, it cannot be doubted that it was genuine. In two particulars, for example, it led him to decisions, about the propriety of which there may be difference of opinion. He would not yield to the most pressing solicitations to sit for his portrait; and in consequence his family and friends are unable to avail themselves of the consolatory influence which a good likeness often yields to bereaved mourners. In like manner when, some years ago, one of the American universities conferred upon him the degree of doctor of divinity, he locked up the diploma most carefully, and concealed the fact from those with whom he was in the habits of familiar intercourse.

His avocations were of a nature so uniform and so open to public observation, that they scarcely require description or comment. The mission engaged his attention from day to day and from year to year, at home and abroad,—a perpetual theme for meditation, and field for active service. Relaxation from its business was scarcely possible, and the thought of it never seemed to occur to him. Diligent, methodical, and persevering, he was continually at his post, and almost the only recreation which he allowed himself to attend every Tuesday morning the weekly meeting of the Committee of the Religious Tract Society, of which he was a member. This he appeared to regard for many years as one of his principal indulgences. His constitution was better adapted to so monotonous a life than that of many others; but it must have worn him, though insensibly, and there was nothing in it to restore elasticity to his mind

when adverse occurrences had depressed him. Occasionally he was greatly dispirited. When Mrs. Dyer died, in 1826, his spirits received a shock from which they never entirely recovered. Mrs. Dyer possessed great energy of character and liveliness of manner; pious, affectionate, intelligent, the mother of his children and the wife of his youth, she was the counsellor to whom alone he ever fully unbosomed himself. Her removal was sudden, and affecting in its circumstances; she expired a few hours after giving birth to a still-born infant; he was absent, and she had left him with ten children, whose character he deemed her peculiarly adapted to assist in forming. The stroke fell heavily upon his heart, and from that time his proneness to sigh and indulge in gloomy auguries was increased. Then came immediately the Serampore controversy, a business very uncongenial to his gentle nature, one on which his judgment was on one side, and his affections on the other, and from which he always shrank, though compelled officially to bear a prominent part. Other cares public and private weighed upon him; and the equanimity which he exhibited in social intercourse was often the result of principle rather than of temper: his desire to afford pleasure to others caused him to converse cheerfully and agreeably, but his private habits of thought became increasingly pensive and timid.

Mr. Dyer did not enter again into the marriage state till the year 1837, when he married Miss Mary Jackson, daughter of the late Samuel Jackson, Esq., of Dorking.

In a discourse delivered at the request of the committee, by Mr. Steane of Camberwell, of whose church Mr. Dyer was a member, there is a description of his character, thought by many who heard it very just and beautiful, which the readers of this memoir may contemplate with advantage before they proceed to the closing scene.

“In his theological sentiments,” said the preacher, “Mr. Dyer was a Calvinist formed in the school of Owen, whose writings he much admired, and had closely studied. He delighted in those views of Christian truth which hold forth the sovereignty of divine grace, the infinite efficacy of the grand atonement, the perfect and justifying righteousness of the incarnate Son of God imputed to believers through faith, the reality and

necessity of the Holy Spirit's work in converting sinners and sanctifying believers, the obligation of the moral law as binding the conscience to its hearty and universal observance, and the free invitations of the gospel to every creature under heaven, to come and partake of pardon and eternal life as the unmerited gifts of God through Jesus Christ. These were the doctrines he maintained, and his preaching was formed upon them; nor, I believe, was he ever known to imbibe any of the various errors or heresies with which the times that passed over him abounded, or in any way to depart from 'the faith once delivered to the saints.'

"He possessed intellectually no one faculty in marked superiority over all the rest, but was distinguished rather for proportion and harmony of mind, than for a metaphysical acuteness of reason, or a poetical richness and loftiness of imagination. His judgment was for the most part clear and exact, his perception quick, his memory retentive. He was remarkably methodical, and a great lover of order and arrangement, which not only materially assisted him in the details of official business, but rendered his information, of which he possessed a considerable amount and variety, available for instant use, whether in his public exercises or in familiar conversation.

"Through his whole life he was an assiduous student of the scriptures, reading them both devotionally and critically, and as the consequence, 'the word of Christ dwelt in him richly in all wisdom.' I have myself often had occasion to remark, that scarcely a passage could be mentioned of which he did not know the connexion, and with which, if there were a criticism upon it, he was not acquainted.

"But the qualities which distinguished him above all others were those of a moral and spiritual kind. To his superiority as a Christian, his superiority in almost every other respect in which he excelled must be attributed. Others might surpass him in originality of thought, in profoundness of conception, in compass of mind, who would never have reached the excellence and dignity of character to which he attained. And to what shall this be attributed, but to the grace of God which shone so conspicuously in him; to the strength and light which he derived from his perpetual and child-like access to the foun-

tain of purity and wisdom? He was a man addicted to habits of devotion. With David he might have said, 'I give myself unto prayer;' and this is asserted of him not vaguely, or as an inference derivable from the unblemished sanctity of his life and manners, but from the observation of those who knew his practice in this particular, and the time which he set apart for communion with God. The principle upon which he invariably acted, and which he recommended to his children, was to do every thing 'as unto the Lord;' with a single eye to his glory as the object, and to his favour as the reward.

"The intensity of purpose with which he aimed at so lofty a standard, imparted an unusual seriousness to his general deportment; and connected as this was with a certain want of freedom in social intercourse, gave him the appearance of reserve. Religion, as exhibited by our lamented friend, appeared rather venerable than attractive, and its influence upon himself was to invest his character more with those attributes which show 'how awful goodness is' than 'how lovely.' In his anxiety to discountenance sin, he would unnecessarily frown on the innocent gaieties of youth, and administer reproof in a tone of severity disproportioned to the fault. A sedateness and solemnity of manner sometimes characterized his conversation, which probably has kept at a distance from him some who might otherwise have been profited by his discourse, though when the subjects nearest his heart were touched upon, or any scheme of benevolence was presented to his mind, he could speak with great fluency, pertinence, and effect. Naturally of a sensitive disposition, his feelings were nevertheless so much under the command of his judgment, that it was an unusual thing to see him offended; and though sometimes a hasty remark might possibly escape him, he never designedly expressed himself in a manner to give offence. A man of peace, he shunned contention, and was singularly free from a captious, wrangling, and censorious spirit. From constitutional temperament rather disposed to pensiveness than hilarity, his mind was apt to impart a sombre hue to surrounding objects. Occurrences which others regarded with no dismay and little apprehension, would depress his spirit with forebodings of evil. Of ardent benevolence, and at



times taking large views of the prospects and omnipotent capabilities of truth, his heart would yet misgive him when undertakings were proposed of more than ordinary extent or boldness. Such was his sacred regard for truth, that he never indulged in exaggeration, or even in loose statement; while ambiguity of speech was avoided, and deceit was abhorrent to his mind. His self-knowledge made him candid in forming, and his self-controul guarded in expressing, his judgment of others; but it was a part of the unbending integrity of his mind never to manifest complacency in an individual whom he did not sincerely respect. His affections were deep and faithful, but in consistency with other qualities of character to which I have adverted, were evinced rather in solicitude and practical effort for the spiritual welfare of those he loved, than by the ordinary and more superficial exhibitions of attachment."

Some of Mr. Dyer's friends, who had been accustomed to act with him for many years, have lately observed occasional indications that his mental vigour was somewhat diminished, and that his memory was liable to casual lapses. The writer, at one time inquiring of him respecting an erroneous statement which he had made, he placed his head upon his hands, considered for a minute, and then pleasantly said, "It was a hallucination." Several such hallucinations have been observed within the last few months; and one took place publicly, and excited much surprise, at the last anniversary of the mission, when Mr. Dyer rose to make announcements respecting future meetings, in which in several particulars there was an incorrectness extremely foreign to his general habits.

He attended regularly to business, however, and to observers generally had the aspect of being in his usual health, till the 9th of July, on which day he was found on the floor of the room in Fen Court in which he was accustomed to sit, having fainted. He fainted again, after arriving at his residence at Sydenham; it was soon evident that his bodily and mental powers were greatly depressed, and symptoms of aberration became manifest. On the following Thursday, it being the day for the weekly meeting of the committee, contrary to friendly advice, he returned to Fen Court, but was induced to remain in another room during the transaction of

business. At this time, his alienation of mind was so marked, that one of his most attached friends being asked by one of his sons his opinion of his case, replied, "He is deranged: it is plain speaking, but that is the fact; he is deranged, and you must take great care of him." Medical aid was obtained, and the application of leeches to the head gave partial relief. On Tuesday, the 20th, he was tranquil, and expressed his thankfulness to the Father of mercies for his deliverance from the distressing illusions under which he had been labouring. On Wednesday afternoon the awful gloom which had previously oppressed him returned, and he walked about in a state of great excitement. For his protection, one of his sons slept in his chamber; but in the morning, it was perceived that he had left the room, and in a small cistern beneath an archway at the lower part of the premises, his body was discovered, cold and lifeless.

An inquest was held, and after a patient investigation before an intelligent jury, a verdict of "temporary insanity" was returned.

That such should be the termination of such a life could not fail to excite surprise as well as grief. It is probable that such an event never presented itself to the imagination of any of his friends as within the verge of possibility. That He should have permitted it whom he had served so conscientiously, and to whom he had been accustomed to commit himself so devoutly, is indeed one of the mysteries of providence. Clouds and darkness are round about him. We must fall back upon divine sovereignty, and humbly adore the inscrutable wisdom of him whose judgments are unsearchable and his ways past finding out!

Yet if He has designed to teach us any lessons by this dispensation, we should seek to learn them. We may therefore submissively meditate upon a case so remarkable, and endeavour to ascertain the meaning of the voice which has addressed us;—a voice terrific, yet doubtless gracious, indistinct to our first apprehensions perhaps, and yet instructive.

The case affords an impressive illustration of the frail and abject condition of our nature. "Surely every man is vanity!" How humbling is it that even the most judicious, temperate, and devout of our species may be brought by phy-

sical causes into such a state as to cease to regulate their actions by the rules and principles to which in health they have uniformly adhered! It is affecting that the body should sometimes cease to yield the mind its customary service; that a limb should remain inactive, as in paralysis, when the mind wills an act which it has been accustomed by its volitions to cause. It is yet more afflictive when the body acts in disobedience to the mind, as in *chorea*, when involuntary action grieves and torments the proprietor of the refractory frame. But far more distressing is it that the body should sometimes gain the mastery over the mind, so far as to subjugate it to its maladies and pervert its impulses. In a healthy man the instinct of self-preservation is strong, and operates independently of reasoning. How dire that these bodies should sometimes be brought into a state by which that instinct is inverted, and death is sought under physical impulse, independently of reasoning, instead of life. It is but a partial consolation that in such a case responsibility ceases, both towards man and towards God: it is still grievous that our powers should be unconsciously perverted to the injury of ourselves or of others. How humiliating that the most gentle and benevolent of our species may be brought into such bondage to physical derangement as to seek to kill an unoffending stranger; or, as the inverted feeling acts most powerfully towards those who are most esteemed, to seek the death of a friend, a wife, or a darling child; or, proceeding one step further, in opposition to natural self-love, to pursue relentlessly his own life! Oh for release from the bondage of corruption! Oh for emancipation from the consequences of the fall!

It may be that this extraordinary case is intended to rectify a mistake under which some have laboured, in supposing that this is a death which it is impossible that a genuine Christian should die. Such an error proceeds from wrong views of the nature of Christian immunities, and of the dispensation under which we are placed, which requires us to "walk by faith, not by sight." Reason would have supposed that the children of God should be exempt from all afflictions; but Revelation says No: they shall partake of the common lot here, and receive their distinction hereafter. Reason would have argued that certainly they should be exempt from

some of the most distressing and overwhelming calamities to which others of their species were exposed; but the plan of God is that they should be subject to all the physical ills to which their fellow-mortals are liable. It would be an infraction of that general principle if they were exempt from insanity; it would be equally an infraction if, though permitted to experience other evils of insanity, they were exempt from that one which is most appalling—if in every case they were prevented from accomplishing that dire purpose which insanity so frequently inspires. Facts, however, have more influence on the general judgment than mere reasonings; and if it were desirable to rectify the mistake, it could be done most effectually by suffering the result to take place in a man of undoubted piety, of great eminence for piety, a man in his own circle proverbial for piety,—just the man whose case is before us.

Nor ought the fact to be overlooked, that it is possible for the best of men, with the best of intentions, to injure themselves by excess of labour. It is true that few destroy their health by undue exertion in the service of Christ, but it is equally true that some have done so. Our nature is not formed for unremitted toil; it may be continued with impunity for a time, but disastrous consequences sooner or later may be expected. The sabbath was made for man, by him who knew the extent of human powers and the pressure of human infirmities. He who labours on the first day of the week, even in preaching the gospel, acts in opposition to the constitution under which an infinitely wise Creator has placed him, if he labour also on each of the other six. He may be impelled by excellent motives, but the course he pursues is misjudged. It has long been the persuasion of the writer that his departed friend had more upon him than ought to rest upon the head and heart of any one individual. It was not that it was pressed upon him by others, but that he was unwilling to accept assistance. Influenced, partly by desire to spare the public funds, of which he was always scrupulously careful, and partly by indisposition to relinquish any department of labour to which he had attended when the Society was less extensive and onerous, he withstood for a long time the appointment of a colleague. A few weeks before his death he acknowledged to the writer the necessity for the ar-



rangement; but his powers had been previously overtasked, and the injury was ir retrievable. Long-continued attention to business, without adequate recreation, had exhausted his energies, and it produced apparently a pressure upon the brain, which eventually incapacitated it for acting any longer as the organ of his untiring and generous spirit.

## ADDRESS AT THE FUNERAL OF THE REV. JOHN DYER.

BY THE REV. F. A. COX, D.D., LL.D.

UNEXPECTEDLY, and at the shortest notice, I am called upon, in consequence of the unforeseen absence of the pastor of our beloved brother deceased, to conduct the present solemnities. It is, indeed, solemn and awful, but not unprofitable, to meet amidst the shadows of death; and to-day they gather around us with unusual gloom and depth. The darkest providences are replete with instructive lessons, and even seem to brighten amidst the emanations of truth that proceed from them.

But let us correct our thoughts. There is in reality no darkness in providence, for "God is light," and his dispensations are but the radiations of his wisdom and perfection. The darkness is in our conceptions, which are so low and groveling as to brood like a cloud over us,—a cloud that is impenetrable to our reason, but pervious to faith, which sees beyond it the beamings forth of ineffable brightness and love. It would be an impeachment of the Deity to say that there was any real intrinsic mystery or complexity in any of his operations, as it would be an absurdity to impute the shadow cast along our path to the sun, and not to the opaqueness of the object. "His thoughts are not as our thoughts, neither are his ways our ways;" for his thoughts are perfect, ours are imperfect; and so imperfect as to distort the objects of vision, and discolour the whole mental prospect. Hence in judging of the divine dispensations, we too often determine by the prejudices and passions of a fallen mind, rather than by the eternal principles of rectitude, the comprehensive plans of an infinite Being, and the revelations of scripture.

The temporary aberration of reason is not its extinction, nor is it the extinction of principle and piety; and the form in which affliction and death shall overtake

the good man is in the hand of God. The mode of his departure from the present state cannot affect the great question of his destiny; for that depends not on the outward modification of circumstances, but on the decision of the mind, preparation of character, the working and moulding of great principles. The safety and blessedness of the soul of a believer rests on the foundation which God has laid in Zion. The question is not whether he leaves the world in a calm or a tempest, in the clear sunshine of circumstances or amidst clouds and mysteries, on the quiet bed, by the stroke of accident, or in the whirlwind of delusion; the temporary must be separated from the permanent, the unreal dreams of a moment from the realities of truth, the essentials of character, and the power of grace. The question which belongs to the everlasting condition of a man respects his faith in Christ, his love to God, his conformity to truth. "Is it well?" asks the anxious survivor. And if the report can be—he was a penitent, a believer, a servant of God—the answer is, in defiance of death's worst terrors, Satan's worst temptations, and life's worst forms of mischief—"It is well." From the depths of hades, the distant regions of an invisible world, the soft and solacing echo is, "It is well."

Dear brethren, we meet at the grave of a *Christian*. And is not that the highest style of man? Ought the gloomiest circumstances of mortality to discourage us when we can inscribe such a word on the ashes of departed worth? Shall we suffer death, however fearful, to rob us in our grief of the satisfaction of that thought, and the joy of naming such a name, which is itself a triumph over that formidable foe? In the very face of the king of terrors we utter the glorious epithet, and we exult—

ingly say, "O death! where is thy sting? O grave! where is thy victory?" A Christian cannot die; death is not death to him. Its character is changed. It is a passing cloud, a departure, a means of better life.

We meet at the grave of a *minister*, early ordained to that work, and much employed in its gracious ministrations. It was the privilege of the speaker to hear the first discourse of the dear departed one, and to feel at that period the conviction, which many a year has not erased, of his extraordinary devotion of spirit and devotedness to the cause of his Redeemer. There was no pretence or display. It was then as ever, the utterance of a heart animated by the love of God, and the love of souls; eminently in earnest, evincing no inconsiderable intellectual powers, but far more exalted degrees of holy zeal and Christian love.

It is the grave of a public and highly appreciated servant of the missionary cause. As *Secretary* of the Baptist Missionary Society, he was indeed an official man, but any thing but the *mere* official. He worthily succeeded the distinguished individuals that went before, and with business habits far greater, he had a love of missionary labour, and a love of perishing heathen, not less than theirs. His name is thus associated in the annals of the church with Fuller, Ryland, and Hinton, and will be had in everlasting remembrance. Prompt, indefatigable, persevering, he was, in a sense, a martyr to the cause. It was his life. It was the great self-denying purpose of his existence, the element of his thought, and the spring of his activity. In counsel he was discriminating; in judgment sound; in point of information always correct and copious. He had much of the vivid and intuitive perception of the bearings of a question, and his opinion was always valuable, and often adopted. In pleading for the mission he was ready with information, fluent, copious, occasionally impassioned, and never failed to leave an impression of the integrity of his mind, and the warmth of his benevolent heart.

This is the grave of one whom many of us can call a *friend*; one whom we long knew and loved. Let the speaker be allowed in this capacity to mingle his tears to-day—five and thirty years may warrant it—with the more hallowed weepings of nearest friends and relatives.

One who was present at his entrance on the ministry, at his choice to the secretaryship twenty-five years ago, and who has ever since stood in the relation of a fellow-worker with him in the mission, and an associate in the private circle, may well indulge a sorrow for his loss, attempered, however, by the blessed hope of re-union in a world where the mysteries of life and death will be unfolded.

Some of you are at the grave of a *parent*. Shall I add, there is one to weep for a husband? To the latter I would say, if present, thou knowest the God who is the husband of the widow, and let the remembrance of eminent excellence console and elevate the mind to God.

And will not every child, taught by his example, penetrated by his remembered prayers, and stimulated by the thought of his past usefulness and present bliss, follow him as he followed Christ? Dear family of the deceased, we congratulate you who have made a decision, who have embraced the same Saviour, and hope for the same glory—with what joy will you meet again! And if any have not yet, or fully, given themselves to the service of religion, let the appeal of death be heard. He speaks yet, "Be ye followers of God, as dear children." Yes, death, eternity, the departed saint, the living minister, the word of God, the speaking solemnities of this hour, conscience within, and providence without, all, all cry aloud, "*Now* is the day of salvation."

Here, then, we leave the ashes, or shall we say, the wreck of the mortal frame! It is, indeed, a wreck; but see how the vessel stranded, and with what result! It is as if a tempest-tossed ship on the ocean should have lost her reckoning and struck in the dark night upon the shore; but, behold, when the morning comes, it appears that the shore is the very land, and the place the very port to which she sailed; the vessel wrecked, but the life within untouched, and, amidst ten thousand welcomings, all safe, and well, and happy, for ever!

Surviving friendship is often consoled by the details of a dying testimony; but we have more—a living one! The Christian church at large, the missionary band in particular, in near and distant lands, will feel that a brother and a friend is gone. His life is his monument, and it will outlast the sculptured stone!



## CAUSES OF CORRUPTION AND ERROR IN THE CHURCHES OF CHRIST.

BY THE REV. JOHN BATES.

If the members of a Christian church desire to enjoy peace of mind and prosperity of soul, they must preserve the order of the New Testament churches, and walk in the ways of holiness. Purity of doctrine, holiness of life, and fervent prayer, are essential for the permanent existence, increasing prosperity, and future enlargement, of all our churches; "If any man," says the apostle, "defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. iii. 17. The church of God is defiled,

1. *By the introduction of worldly ministers.* In reference to the peace, purity, and spiritual prosperity of our churches, there is much depending upon the elevated holiness and spirituality of mind that may exist amongst our ministering brethren. Generally speaking, the character and spirit of our churches will correspond to the character and ability of their pastors. If they are holy, diligent, and faithful, the churches under their care will be united together in purity and love, manifesting the same spirit. If they make an ostentatious display of their learning, our churches will be vainly puffed up with knowledge, when they really need instruction in the very first principles of divine truth. If the minister is worldly-minded and ignorant, the church will be self-conceited, uninstructed, and, like little children, liable to be carried about with every wind of doctrine. If they are indolent and destitute of eminent piety, then insubordination, laxity of morals, and error, will creep in and prevail. But if our pastors "watch for souls," and "make full proof of their ministry," then our churches will be preserved in holiness, abound in missionary zeal, "and walking in the fear of the Lord, and in the comfort of the Holy Ghost, will be multiplied." The church is corrupted,

2. *By the reception of unconverted members:* All the stones for the building of Solomon's temple were prepared and made ready before they had any place in that elegant building. If some

of them had been brought from the quarry in their rough and unhewn state, to be worked up among the other, the beauty and strength of the temple would have been impaired and entirely destroyed. So it is with regard to the church of Jesus. Man in his unregenerate and natural state is totally unfit to be introduced as a member in the church of Christ—until his sins are subdued, his mind enlightened, and his heart renewed by divine grace. The apostolic churches were composed of those who had been "sanctified in Christ Jesus, called to be saints," consequently, they had all been born again. If unconverted persons are introduced into the church of Jesus, every thing of a spiritual and holy nature will very soon begin to wither and decay. In proportion as men of this stamp increase, the power and life of godliness will gradually disappear, until every feature of piety is extinguished, and at last such a church must perish beneath the weight of its own corruption. The church of Christ is corrupted,

3. *By the propagation of unscriptural doctrine.* It is impossible to relate all the evils that have been experienced by the churches of Christ, from the unholy and demoralizing influence of those doctrines which are of an unscriptural nature. Even in the days of the apostles this evil was beginning to appear, and it was attended with very serious results. The Jewish nation and the gentile world both thought that the gospel was defective, and this has been the case with worldly men in every age until the present day. When, however, the dignity of the Saviour, and the efficacy of his atonement, the importance of holiness and justification by faith, the depravity of man and the necessity of the Holy Spirit to renew the heart, are rejected, or cast into the shade, we must expect that the most injurious consequences will immediately follow. When the Galatians had turned aside "unto another gospel," the apostle said, "I stand in doubt of you," and exclaimed, "I am afraid lest I have bestowed upon you labour in vain." Whenever the pure doctrines of the cross are relinquished

on the one hand in favour of mere morality, or for high notions of orthodoxy on the other, there will either be a genteel conformity to the fashionable vices of the world, or a contempt of practical preaching, accompanied with a disrelish for the truth of the gospel and holiness of life. Corruption is introduced,

4. *By the backsliding of real Christians.*

The holy beauty of the Christian temple has been often very much defaced by inconsistency of conduct, laxity of piety, and the sinful backslidings of some of its professed and genuine friends. I do not now refer to all those who have made an outward profession, as many have only had the form of religion, while they knew nothing of its power. I now speak of those who have generally been received as Christians by the respective churches where they belonged, although their piety, in some instances, may have been of a doubtful nature. There may not have been much positive evil, but there has been an absence of practical piety and a want of conformity to Jesus. Those churches in the days of the apostles who were most blameable in departing from scriptural doctrine, became most guilty in backsliding and immorality of practice. We find that this was the case especially with regard to the churches of Corinth and Galatia, and we may rest assured that the same cause will have the same effect in our own day. We have reason to fear that too much carnality, decay of piety, and worldly-mindedness, is making its way amongst some of the members of our churches, who, after all, we still hope love the Saviour. The best and holiest of our churches will have their "spots and blemishes" in the present life, but we should individually pray for prosperity of soul, and cultivate a holy conformity to the Son of God. Though we cannot reach perfection in the present state, yet we must remember that those who say they "abide in Christ, ought themselves also to walk even as he walked." Corruption often creeps into the churches of Jesus,

5. *By the neglect of apostolical discipline.* The proper exercise of discipline in our churches is a very difficult part of a minister's work; yet it is essential to their peace, purity, and preservation. A church that is not scripturally governed will resemble a family without order, or an army without discipline, and be utterly unfit to correct any error, or purge out any corruption that may exist amongst its members. Disorderly persons must be reprov'd, contentious persons must be silenced, error must be checked, while those persons who will not submit to healthful discipline must be "put away from among us." The precious must be separated from the vile; and the members of Christ's church must have no fellowship with the unfruitful works of darkness.

Brethren, this is a day of great energy, activity, and zeal; let us, therefore, so live that it may be a day of eminent piety and conformity to Jesus. As holiness of heart and prosperity of soul are connected together, so the preservation of truth, purity, and expansive benevolence in our churches, are requisite to preserve our institutions in a healthy and prosperous condition. While we pay all due respect to the eminent learning and burning eloquence of our great men, let us remember that a fund of scriptural knowledge, connected with spirituality of mind, purity of heart, and entire devotedness of soul to God, are the most essential and most important elements of the ministerial character. The constant prosperity of our souls, the enlarged benevolence of our churches, and the widening influence of our missionary operations, to a great extent, depend upon our love of the truth, and individual conformity to the Son of God. If we cultivate piety and live in the fear of the Lord, then our churches will "look forth as the morning, fair as the moon, clear as the sun, and," in our aggressive movements at home, as well as among the heathen abroad, we shall be "as terrible as an army with banners."

*Ballina.*



## AN IMPORTANT QUESTION TO ONE WHO INDULGES THE HOPE OF REDEEMING MERCY.

AN AMERICAN TRACT.

DEAR FRIEND,—If you have found peace with God, it has been by a simple trust in the blood of Christ, and an unreserved submission to his will. If you have not exercised this trust, and made this submission, your hope is vain, and your peace is a delusion. But I take you to be a Christian,—one who has repented and believed: but you have yet to prove the sincerity of your repentance and faith by a life of obedience.

It devolves on you to make a public confession of his name, and a profession of your being “dead unto sin and alive unto God,” by baptism; and to unite yourself to his people. If you are perplexed with the question of baptism, it is not because you have any doubt whether you will have complied with the command of Christ, if you are immersed in water in the name of the Father, and of the Son, and of the Holy Ghost.

My question, then, is, Will you obey your Saviour’s command, and prove the sincerity of your love to him, and your reverence for his authority, as an honest servant, as a dutiful child; or will you, in the very first step of your Christian profession, proclaim to the world your preference of what you *hope* “will do,” instead of what you *know* to be right?

If you have been accustomed to regard the ordinance itself as a “non-essential,” you ought to know that nothing which God has commanded can, without great impiety, be regarded as a non-essential. Acts which may in themselves be trivial, involve, when made *tests of our submission to his authority*, all that is dreadful in transgression, and all that is blessed in obedience. The eating of a fig or an apple was, in itself, a trifle, till God forbade. It then became a test of obedience, involving the woe or woe of the whole human family. Gen. ii. 16, 17.

Nothing could be more trivial, or more natural, than the circumstance of looking back in flight from danger; but God forbade it to the family of Lot, and the disobedience of his wife was punished with death. Gen. xix. 17, 26.

The support of the tottering ark, on its return from its captivity, might have been regarded even as an act of piety; but God had given no authority to any to approach it except his priests. Its

touch, therefore, by any other, was presumption; and the death of Uzzah admonishes us that it is a fearful thing to make free with the institutions of Jehovah. 2 Sam. vi. 6, 7.

The way by which “the man of God” (see 1 Kings xiii.) should return to his home, was, so far as we can see, a thing indifferent in itself: and the participation of the hospitalities of his friends was certainly more convenient than to return fasting. But God, for reasons he did not see fit to explain, gave specific direction that he should eat no bread, nor drink water, in Bethel; nor return by the way that he came.

After having resisted the importunities of the monarch, he yielded to the solicitation of a *pious friend*. His sudden and awful death is recorded as a lesson to all future time, on the sin and danger of regarding the subject of a divine command, however unimportant in itself, as “a non-essential.”

The last words of the Saviour before he ascended were those of the commission—“Preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned.” And Paul was inspired to declare, that when Christ shall be revealed from heaven it will be to take vengeance, not only on them that know not God, but on them also that obey not the gospel. Can you, in that day, regard yourself as having *obeyed*; and meet him confident of hearing the approval, “Well done, good and faithful servant,” if you, in an act the very object of which is the answer of a good conscience, select the *disputed* and *doubtful*, because more honoured or convenient, or because of the solicitations of friends, in preference to what is CLEAR?

Dear friend, the blood of the suffering Redeemer is fresh upon you: hear what he says to you; they are words of severity and goodness, authority and love: “Whosoever loveth father or mother more than me is not worthy of me.” “If any man will be my disciple, let him deny himself, and take up his cross and follow me.” “Henceforth I call you not servants, but friends.” “Ye are my friends if ye do *whatsoever* I command you.”

LINES ON THE LAMENTED DEATH OF THE REV. JOHN DYER,

Secretary to the Baptist Missionary Society.

"How are the mighty fallen!" yet let not Gath,  
And let not Askelon this day rejoice;  
Let not the mourner dread the cup of wrath,  
But silent listen to his solemn voice,  
Who light from darkness brings, and good from ill:  
"Be still and know that I am God"—Be still.

"A Prince in Israel is fallen to day,"  
The arrow smote him in the darkened hour,  
The cruel spoiler met him on the way,  
When weakened in the toil—bereft of power,  
When none stood with him to avert the blow,  
That laid the prophet, friend, and father low.

The church may mourn, the weak and faint in heart  
Stand in amaze, and ask the reason, why;  
And unbelief, still ready to its part,  
Join in the scorner's ever-taunting cry,  
"Where is your God?" Oh, well the church can tell,  
He is her present friend, come woe or weal.

Deplore the leader, weep the vanished friend,  
But fear not for the ark whose staves he bore,—  
Though clouds came down upon him at the end,  
And reason failed him at heaven's palace door,  
The "good and faithful servant" of his Lord  
Must share the "faithful servant's" high reward.

But though the foremost of the host must fall,  
Whene'er life's silver cords become unstrung,  
Lost to life's melodies, and jarring all,  
Dead to the charming tones of mercy's song;  
Yet shall the spirit to its calling true,  
Released from flesh, its harmonies renew.

To the lone mourner in a foreign land,  
Oh, be the "grace sufficient" richly given;  
And to the sorrow-stricken troubled band,  
Co-workers for the gospel—light from heaven:—  
O thou the mourners' stay—though oft distressed,  
(Thyself once "stricken, smitten," and "oppressed")  
O draw the heavy-laden to thy rest.



TRIBUTARY STANZAS TO A DEPARTED FRIEND.\*

"Behold, I take away from thee the desire of thine eyes, with a stroke : yet neither shalt thou mourn nor weep."—Ezek. xxiv. 16.

"Rejoice for joy with her, all ye that mourn for her."—Isaiah lxvi. 10.

Why should we weep for *thee*, thrice happy soul,  
Whose days of mourning are for ever past ?  
Why should our tears in ceaseless sorrow roll,  
When thou, triumphant saint, hast shed thy last ?

But yet forgive the grief that followed thee,  
As thy sun, even at the hour of noon  
Went down midst shades of solemn mystery,  
And sank beneath the grave's sepulchral gloom.

Yes—we have stood beside thy dying bed,  
Where all was peace, joy, and serenity ;  
Each darksome, threatening cloud from thence had fled,  
And at thy even-tide 'twas light with thee.

Unlike the flowers of sublunary growth,  
Whose redolence survives not their decay,—  
Death could not take thy bloom and fragrance both ;  
The last outlives the fairness passed away.

And thou hast left some lovely plants behind,  
Which drew their succour from the parent-root,  
Blooming in beauty with thee intertwined ;  
They wear thy blossom, may they bear thy fruit.

And there is one, who feels his mortal cup  
Has overflowed e'en with the bitterest woes ;  
But he hath said—"Shall I not drink it up,  
Since my own father's hand the draught bestows ?"

As streams that keep their soft and silvery way,  
The most refreshing when the most unseen,  
So, through life's happy and sequestered day,  
Thy noiseless, beauteous, blessed course hath been.

Well—though affection weeps, and not in vain  
Places her urn of tears upon thy tomb ;  
Heaven-taught, we fain would catch the victor's strain,  
And learn thy triumph o'er death's scattered gloom,

Thou now hast tuned thy harp, and swept its strings  
To that eternal anthem, the blest song  
Which to the Lamb all glorious honour brings,  
Hymning for ever by the ransomed throng.

Farewell, thou sainted one : though time may throw  
Its shadows of forgetfulness around ;  
For thee remembrance in each heart shall glow,  
And through life's waning years unsought be found.

*Canterbury.*

F. L. F.

\* Mrs. Davies, wife of the Rev. William Davies ; who died, Thursday, June 3, 1841, *Æ.* 44.

## REVIEWS.

*Four Lectures on Spiritual Christianity, delivered in the Hanover Square Rooms, London, March, 1841. By ISAAC TAYLOR.* London: 8vo. pp. 203. Price 4s. 6d.

WE have not enjoyed a greater treat for some time than the perusal of this volume has afforded; and it would be an omission of duty towards our readers if we did not apprise them of its adaptation to counteract prevailing errors and promote the efficiency of the Christian church.

It was at the request of the London City Mission that these lectures were delivered, having been "projected with the hope of directing the attention of well-educated persons to the great principles of the gospel; and especially as at this moment put in jeopardy by the wide diffusion of opinions which would substitute the 'vain inventions' of antiquity for the purity and simplicity of apostolic Christianity." In revising them for the press the author has not merely made verbal corrections, he has introduced many passages to illustrate and strengthen his argument, and in these he has expressed freely and distinctly his individual views on points connected with the present aspect of Christianity in England. It is well known that Mr. Taylor is a man of independent and vigorous mind; the subject on which he has now written is one of paramount importance; and we shall render an acceptable service to thousands who will never have opportunity to peruse the volume, as well as to others who will be induced to purchase it, if we occupy a few pages with an analysis of its contents.

The first Lecture is on the Exterior Characteristics of Spiritual Christianity. In this, the author states that by spiritual Christianity he means nothing more or less than Christianity in its simplicity, in its grandeur, in its integrity, in its beauty: Christianity, as it is truth absolute, truth eternal, truth of infinite moment to every man, and intelligible to every man. Its visible characteristics are, first, that it is a religion of FACTS; touching the affections and binding the consciences of men, on no other plea

than that of its being a declaration of facts; and these, either long past, or now passing; or certainly anticipated as yet impending;—secondly, that it is a religion of facts with which ALL MEN, without exception and without distinction, and in an equal degree, are personally concerned; truth having been, in the ancient world, like the costly perfumes of the East, an exquisite luxury, which should be found only within marble palaces, but being by the apostolic voice so proclaimed as to appeal to every man's responsibility and require that every man should be free; giving a death-blow, on the one hand to despotism, both spiritual and civil, and on the other to sophistry, whether philosophic or religious;—thirdly, that as a religion of facts, it induces a new RELATIONSHIP between man and his Maker; while the philosopher, gazing with delight on the wonders of the universe, if admiration burst from his lips, meets no return, and the mystic sits in silent expectation, from day to day, from year to year, upon the steps of the royal palace, but never yet has exchanged a smile of recognition with the Sovereign, Christians are taught to recognize the love of a heavenly Father towards themselves individually—a Father, whose love is a concentrated desire for the well-being of each of his children, a desire carried forward through all the details of family nurture and provision, and whose heart yearns to receive every day the undoubted expressions of filial affection;—and fourthly, that the facts of Christianity, when admitted as true, are of a kind to excite, and to maintain in activity, the warmest and the most profound EMOTIONS of which men are susceptible, according to the individual constitution of their minds. The gospel has consequently unrivalled claims, as being a positive and authoritative religion, resting upon facts that are incontrovertible; a religion pure in its ethical principles; and a religion which gives the fullest and happiest expansion to the benign emotions, by opening before us a ground of intimate, affectionate, and yet reverential communion with God.

In the introduction of the second lec-



ture, which is on the Truths Peculiar to Spiritual Christianity, Mr. Taylor shows that a lifeless orthodoxy is a very different thing from vital Christianity. His remarks on this subject, suggested by his familiarity with early ecclesiastical history, deserve attention.

"If therefore it were asked, 'Is a trinitarian faith of much importance to practical piety?' we should be content to say—trace the history, either of individuals, or of churches, that have renounced it, and you will find an answer. A trinitarian faith, clear of every evasion, and excluding even the disposition to look for evasions, we hold to be the basis of all Christian piety.

"But now, with a due ingenuousness, let us look to the other side of this argument. Orthodoxy *alone* is not, we say, Christianity, for it has consisted with the widest departures from its purport. More than a little constancy of faith and strength of mind are demanded in travelling over the road of the trinitarian controversy, from the early years of the third century onward toward modern times; and if our belief have not previously been firmly grounded upon the proper biblical evidence, it is probable that the perusal of this history will breed doubt, disgust, suspicion, and will end in a heterodox conclusion.

"The Greek mind, which had relinquished none of the faults of a better age, and which retained few of its admirable qualities, and which had been schooled in nugatory disputation by a degenerate philosophy, a sophistical logic, and a spurious rhetoric, found its field in the trinitarian argument. Ponderous tomes have brought this argument down to our times; but how much of the warm apostolic feeling do these books present to our view? Something, indeed; but not more in proportion to the mass than there are grains of the precious metal to be gathered from a mud bank in the offing of a gold coast.

"Orthodoxy, very early severed from evangelic truth, showed at once what was its quality when so divorced. Some time before the breaking out of the trinitarian controversy, a discipline and course of life directly contravening the first principle of the gospel had received the almost unanimous homage of the church, throughout the world, and was applauded, on all sides, as the highest style of Christian piety.

"What moral influence was orthodoxy likely to exert when it fell into the hands of those who had overlooked, or who virtually denied, the truths which alone can bring it home to the heart? The Saviour, forgotten as 'the end of the law for righteousness to every one that believeth,' was soon forgotten also as the 'one Mediator between God and man.' Most instructive is the fact, that at the very moment when trinitarian doctrine was the most hotly contended for, and punctiliously professed, mediators many, and gods many, and goddesses many, were receiving, under the auspices and by the encouragement of the great preachers, theologians, and bishops of the time, the fervent devotions of the multitude! It was to these potent intercessors that sincere petitions were addressed; while to the Trinity was offered—a

doxology! Whenever men were in real trouble, and when they needed and heartily desired help from above, they sought it, where they believed they should the soonest find it—at the shrines of the martyrs, or of the Virgin. No fact of church history carries a heavier lesson than that which we gather when, listening to the perorations of the great preachers of the age of orthodoxy, we hear them, first invoking with animation and high sounding phrases a saint in the heavens, while the finger pointed to his glittering shrine; and then ascribing 'honour and glory' to the Trinity!

"Orthodoxy by itself does not touch the conscience, does not quicken the affections; it does not connect itself in any manner with the moral faculties. It is not a religion, but a theory; and, inasmuch as it awakens no spiritual feelings, it consists easily with either the grossest absurdities, or with the grossest corruptions.

"Orthodoxy, powerless when alone, becomes even efficient for evil at the moment when it combines itself with asceticism, superstition, and hierarchical ambition. What is the religious history of Europe, through a long course of time, but a narrative of the horrors and the immoralities that have sprung from this very combination?

"Heterodoxy, which has long been the temptation of the continental protestant churches, has at length wrought their ruin; or, at the best, has left them in an expiring condition. But in perfect equity must it not be acknowledged that orthodoxy, severed from evangelic truth, has been the temptation of England; and that, at this moment, by reviving its ancient connexion with superstition, it gives just alarm to the true sons of the reformers? Those great men—the lights of the sixteenth century—whom we do not worship, but whose steps we would follow, were orthodox, and yet they were no monks: they were trinitarians, but they were not idolaters: they had studied the fathers, but they bowed to the scriptures; and from the scriptures they recovered evangelic truth—inestimable treasure, which so many around us are now ready to exchange for the 'vainly-invented' superstitions of antiquity!"—pp. 75—78.

First in systematic order, as well as in magnitude, Mr. Taylor places the doctrine of the propitiation, effected by the Son of God—so held clear of admixtures and evasions as to sustain, in its brightest integrity, the consequent doctrine of The Full and Absolute Restoration of Guilty Man to the Favour of God, on his acceptance of this method of mercy; or as it is technically phrased, JUSTIFICATION THROUGH FAITH. Respecting this however he remarks,

"The church history of fourteen centuries affords convincing proof that something more than the doctrine of the propitiatory work of Christ, retained in a creed, is necessary to give vitality to the Christian system. Very early the wonders of Calvary, in turn with the eulogies of the saints, were the themes of the cold, turgid rhapsodies of a false oratory.

"Almost every practice, rite, and principle of the ancient church had the same tendency to remove further and further from its place, although it was never denied, the scriptural doctrine of the atonement. The apostle had said, 'There is now no condemnation to them that believe;' and that the sacrifice for sins, 'once offered,' effected an absolute expiation. But it was not so in the sense of antiquity. The expiation did not expiate; for the ascetics discovered that they had still the whole work of satisfaction to do for themselves. The expiation did not expiate; for the church was constantly occupied in praying for the repose of souls, affirmed by itself to have received the utmost benefit which could be received from a sincere faith in Christ. The sacrifice once offered for the sins of the world did not, any more than those offered under the Mosaic dispensation, 'make the comers thereunto perfect;' for it needed to be reiterated in the sacrifice of the mass. It was not true, in the opinion of the church, that we are 'saved from wrath' through Christ, for it taught even the faithful to look forward to a terrible futurity of purgatorial anguish."—pp. 83, 84.

"And without a doubt, or a moment's hesitation, we charge those with disaffection towards this first principle of apostolic Christianity who would fain 'reserve' it for the hearing of a few, and would put it and keep it under their bushel. We utterly disallow, as spurious, the delicacy of those who profess that they cannot desecrate so sacred a truth as that of the atonement, by proclaiming it in the hearing of the thoughtless multitude!

"The great question now at issue in the protestant church is not whether we shall restore or reject certain ancient superstitions; but whether we are to retain that GOSPEL—that bright apostolic truth, which those superstitions so early supplanted, and with which it never has for a moment consisted, and never will consist. The question on which, at this hour, the religious destinies of England turn, is not whether we shall re-establish, or shall repudiate, the 'ROMISH,' or any other doctrine, 'concerning purgatory, pardons, worshipping and adoration, as well of images, as of relics, and also invocation of saints—those fond things, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God.' THIS IS NOT THE QUESTION; but whether 'the righteousness of God through faith,' shall stand or fall among us; and whether the Protestant church itself shall continue to be a witness for God, or shall be rejected as apostate. If the distinctly pronounced doctrine of justification through faith be indeed apostolic, can the bold restorers of the base superstitions of the fourth century make out their title to the honours of apostolicity? How can we grant it them; or how refuse to assign it to those who, having clearly read this apostolic truth in the apostolic writings, cordially entertain it and convincingly teach it; and who honour it in their lives, and whose orders are authenticated by the Holy Spirit, in 'giving efficacy to the word of his grace?'"—pp. 92, 93.

The second great truth exhibited in this lecture as peculiar to Christianity is

that of the Sovereign and Abiding INFLUENCE of the HOLY SPIRIT in Renovating the Soul, in each instance in which it is Renovated. But this also has been supplanted, on the one side by rationalists, and on the other by the promoters of superstition, ancient and modern.

"It was vain to suppose that the mass of men would continue to think of justification, and sanctification, and of fitness for heaven, as *moral and spiritual realities*, when they were assured, in the most solemn manner, that justification, sanctification, and preparation for heaven, all passed upon them, unconsciously, at the moment when they emerged from the baptismal pool!"—p. 97.

"It is unavoidable thus pointedly to advert to these now prevalent errors, because, in the practical interpretation given them, they are absolutely incompatible with an adherence to Spiritual Christianity. Those who are sternly enjoined, on peril of their own salvation, not to recognise as Christian brethren any whose ecclesiastical legitimacy may be ambiguous, are, of necessity, driven to adopt such a notion of Christian piety as may consist with the application of this ecclesiastical rule. In plain words, they must learn to scout as futile or illusory whatever is *moral and spiritual* in religion; while they fix their attention exclusively upon that which is formal and adjunctive. Nor will those who are taught to judge of others in this manner, be slow to judge of themselves on the same principle. 'If we be Christians *ecclesiastically*, it is enough: all besides is illusion.'"—pp. 99, 100.

The third truth peculiar to Spiritual Christianity is stated thus: That a cordial reception of the two already named, Justification through Faith, and the sovereign indwelling Influences of the Holy Spirit, brings with it a settled and affectionate sense of security, or peace and joy in believing, which becomes the spring of holy tempers and virtuous conduct.

"The kingdom of heaven, we are expressly told, is a paternal system of love and duty: it is not a despotism. Now, if we be personally familiar with the materials whence our illustration may draw its analogy, let us look within the circle of a family, and there make trial of the opposite methods of eliciting the *greatest amount of effective service, and of dutiful performances*; that is to say, of filial virtue. First, let us work the principle of bondage and fear. Let dread be the prime impulse of every domestic movement, and love a rare and precarious blessing. Let the paternal tenderness, if felt at all, yet be disguised by frowns, and let it express itself, in all instances, so ambiguously that the child may reasonably question its very existence, and let each son and daughter, from the youngest to the eldest, constantly have in view, as a chilling caution, the possible, and not very improbable event, of a final expulsion from the paternal home, and a cutting off from all share in the inheritance. Make trial of this



method, until you have converted a home into a prison, and children into abject and resentful slaves!

"But assume the opposite principle. Do not exclude fear; yet govern by love. Do not exclude suffering; but never, so far as your power may avail, never let suffering exclude happiness. Let all be as happy at home as the conditions of the present state may admit; and especially let all feel that happiness is secured to the utmost extent to which parental vigilance may reach. Whatever variety of disposition a family so treated may exhibit, can there be a doubt that it will immeasurably surpass the wretched family, in filial obedience as well as in attachment?"

"If we, then, being evil, yet know how to rule our households by the means of love and joy, how shall not our heavenly Father much rather know how to do the same?"—pp. 103, 104.

"Is it true that the Eternal Word was 'made flesh, and dwelt among us,' and 'died for our sins, having been constituted 'a curse for us?' Sin then is ruin, immortal ruin; and our condition, if not benefited by that sacrifice, is desperate. But the Saviour, as we learn from his own lips, although given by the Father to suffer for the sins of the 'whole world,' yet *gave himself* for his people, individually. The propitiation, which was sufficient for 'taking away the sin of the world,' has no excess of sufficiency in relation to the sin of each believer. On this ground the apostle speaks of his Lord as having 'loved *him*, and given himself for *him*.'

"A distinct apprehension, therefore, of truths such as these, brings home to the heart every kind of powerful influence, every imaginable element of awe, compunction, dread, gratitude, and tender affection, to which the human mind may be open. And just in proportion as sentiments of the one kind become intense, those of the opposite quality are enhanced.

"Why then may not the Christian who has learned to renounce all confidence in himself, as well as in beings like himself, and to trust alone in Him who is 'mighty to save?'—why may he not freely rejoice, nay, exult with joy unutterable, in the prospect of a blissful immortality near at hand, seeing that the very condition of this joy is an always proportionate depth of those convictions which render him serious in temper, sedulous in duty, and keenly apprehensive of the divine displeasure?"—pp. 105, 106.

In the third lecture, which is on the Ethical Characteristics of Spiritual Christianity, our author observes that while the New Testament contains, scattered over its surface, the definite articles of a perfect system of ethics, delivered in the form of precise precepts and prohibitions, it contains moreover, and which are the secret of its power, vital principles not always defined; but which, as they are evolved, one after another, and are successively brought to bear upon the opinions and manners of christianized

nations, do actually remove from them those flagrant evils which had accumulated in the course of time, and which, so long as they are prevalent, abate very much the religious sensibilities even of those who are the most conscientious. But the first characteristic of Spiritual Christianity, considered as a means of producing genuine virtue is, That it attaches a sovereign importance to TRUTH, as furnishing the only solid support for the motives of self-government, purity, and charity. From the evangelic history is drawn the idea of all that is beautiful in virtue; from the preceptive parts of scripture the explicit rules of morality; and from the doctrinal parts the impulsive principle of affectionate obedience.

"But we are speaking of a spiritual and cordial trinitarian faith, and then we affirm it to be the basis of the only virtue which deserves the name—a serious, reverential, happy, and affectionate devotion of the whole nature to God the Father, the Son, and the Holy Spirit. Christian virtue is the habit, the motive, and the act of the soul meditating upon 'the love of God,' and 'the grace of the Lord Jesus,' and enjoying 'the communion of the Holy Spirit.'

"Let it be remarked, that apostolic trinitarian doctrine—so utterly unlike the crabbed definitions of a wrangling and unevangelic age, brings the inscrutable mystery of the divine nature to bear immediately upon the affections, under an aspect of *pleasurable emotion*. How little has this been regarded by angry disputants! How grievously have those misunderstood apostolic orthodoxy who have pursued each other to the death, because not consenting to the same jargon as themselves! We cannot too attentively regard the apostolic method of teaching this great truth—of shedding it into the heart. Our CREED, if derived from the scriptures, speaks to us of 'the *grace* of the Lord Jesus Christ, and of the *love* of God, and of the *communion* of the Holy Ghost.' This is the orthodoxy which, when cordially entertained, impels Christians to love each other and all men, and to abound in good works, as sacrifices and offerings with which 'God is well pleased.'"—pp. 140, 141.

The fourth lecture is entitled, Spiritual Christianity the Hope of the World at the Present Moment. Does it appear that Civilization alone, the author inquires, is likely much to promote the personal and home felicity of the millions it is summoning into life? "Dare we, if we had the human race in our arms—dare we turn ourselves to that care-worn personage, our modern Civilization, sitting at her factory gate, and say to her—'Take this child, and nurse it for me?'" He answers by reference to France, where, while all the elements of national improvement, in wealth,

science, literature, refinement, are in high activity, the concomitant influence of Christianity, though not absolutely wanting, is reduced to the smallest dimensions imaginable; it being nearly as reasonable to suppose that light, truth, peace, humanity, should emanate from China, as from France, and thence cover the earth. What we need for the renovation of the human family is—the spread of that life-giving doctrine which we find in the scriptures, and which challenges the abject and the wretched, universally and unexceptively, as the heirs of immortality, and as individually embraced in the intention of the gospel. It follows from this doctrine that men, even the vilest, are no more to be contemned; for the Almighty does not condemn them: they are no longer to be forgotten, or despotically abused, or selfishly despaired of; for the Son of God has redeemed them. On the contrary they must now singly, and at whatever cost, be sought out, instructed, cared for, and succoured.

“The Christian’s axiom—that men are individually to be respected, and to be cared for, and that human life and well-being must not be trifled with—is not the maxim of the despot, whose palace is undermined with dungeons; nor of the founder of empire and the conqueror of kingdoms, who rears pyramids of human skulls. It is not the maxim of the rapacious trafficker, who amasses mountains of gold by dealing in a drug that poisons the body and soul of millions. Nor is the Christian doctrine, on this head, in any favour with the lovers of pleasure, or with cold sensualists, who never ask at what cost of human misery their gratifications may have been provided. All these parties love to think of men as despicable singly, and despicable in the mass; and, whether to be counted by tens or by millions, as nothing better than the dust in the balance when weighed against the desires of pride, or the lust of power, or of animal indulgence.”—pp. 166.

“Governed by an undoubting belief of what Christianity affirms concerning every human being, let us penetrate some of those caverns of woe which undermine (literally and metaphorically undermine) our great towns. And, when pleasure and business have had their dues, let us enter the home—home, alas! can it be called?—of our brother, whom hitherto we have not thought of as such. Let us learn from his own lips what he and his endure from day to day, and have endured through the round of our smiling years. And let us listen, either while he recounts his dull variety of present miseries, or while he tells of the utter neglect of his infancy, of the destitution and the thoughtless crimes of his childhood, of the infamy of his youth, of the wild desperation and enormity of his manhood; and now of the sul-

len anguish of his last years of utter wretchedness. And yet this our brother, whom we find as a broken vessel, cast forth and abhorred, was formed, like ourselves, capable of enjoyment, which he has never tasted but as poison; and capable of virtue too, of which he has known nothing but such a rumour as remorse may have whispered in his tortured ear. It is true that even he was formed for happiness, and for virtue; and, if the gospel be true, he is still capable of both; and even now might his ear be awakened by the alarms of mercy; and even now might he hear the voice that speaks from heaven—‘Arise, thou that sleepest, and Christ shall give thee life.’ Even might this our abject brother be regained, and be taught to set out in our company on the road to heaven. If the gospel be true, all this is true; and, moreover, if we believe it to be true, it will impel us thus to seek him that was lost, and to soothe his withered soul with the sounds of grace which ourselves have listened to.

“Whether true or not, is not now our question; but we affirm that, if thoroughly believed to be true, this evangelic principle, which confers dignity upon the meanest of the human race, and opens hope before the most sunken eye, does include a substantial, efficacious means, directly and powerfully tending to raise the fallen, and to diffuse happiness.”—pp. 167, 168.

To give practical effect to this principle, the gospel generates sentiments of humanity and compassion, peculiarly vivid, whether excited by the bodily sufferings, or the spiritual destitution of our fellows. In consequence, the very same persons whose hearts beat with the hope of bringing pagan nations to the knowledge of salvation are those who witness with the most sensitive indignation the bodily miseries of oppressed races. These distinctions of the religion of Christ are connected with a Law of Diffusion.

“The great fact, several times adverted to in the course of these lectures, of the slow development of the powers of Christianity, is most signally illustrated in the instance of this, its Law and Impulse of Diffusion. Both took full effect in the apostolic era; and within a century from the ascension of Christ, his doctrine had been carried, with effect, throughout the area of the Roman world; and even far beyond it. But from the time when nefarious means were resorted to for grasping a still pagan population within the arms of the church, by bringing Christianity itself to the nearest resemblance possible to the ancient polytheism—from that time onward, little or nothing deserving to be named as an extension of the gospel, took place during a long series of ages. Nations were varnished with Christian rites—but were not evangelized.

“And most remarkable is the continued torpor of this expansive force during the great awakening season of the Reformation. Other principles were then to be developed: this was



to wait its hour. But its hour has come; and England is the theatre of its expansion."—pp. 179, 180.

The lecturer proceeds to show that Spiritual Christianity is peculiarly adapted to the purpose of diffusing truth and virtue through the world, because, as a spiritual system it is always superior to every visible institution; and, that it offers a ground of cordial combination, for all the purposes of religious benevolence, among its true adherents. In concluding he illustrates the importance of missionary institutions, and adverts to the fact that "a course of events rapidly evolving, and tending toward some unknown issue, is convincing all parties—That a merely secular, or political and heartless Christianity, will neither subserve the purposes of religion, nor even be able to sustain itself against the pres-

sure of many hostile forces. It is proved, it is understood, it is admitted, that our Christianity must have a firm hold of our most sincere convictions; that it must be deeply seated in our affections; that it must command us as an independent power, as a positive authority, superior to secular influence, and as a PRINCIPLE which we may neither modify nor compromise; but which we must honour by an implicit, yet reasonable homage."

The work is full of thought; but we trust this outline will suffice to cherish in many hearts a conviction, that the most effective way in which spiritual men can subvert the moral, social, and political evils which afflict mankind, is by concentrating their energies upon the dissemination of Spiritual Christianity.

## BRIEF NOTICES.

*Popular Education. A Prize Essay. By the Rev. E. S. PRYCE, A.B.* London: 18mo. pp. 130.

A PRIZE was offered by the Glasgow University Liberal Association for the best essay on "the influence of the education of the people and the diffusion of knowledge on the welfare and happiness of nations." Mr. Pryce was the successful candidate. His essay is now sent forth to the world, with a view to obtain a better prize than any "Association" can offer, the prize of approving public opinion. We trust he will be equally successful in this adventure. He has condensed into a small volume the statements and reasonings of bulky treatises. The friend of education may render service to the cause by placing this essay in the hands of the hesitating or indifferent; more especially as the author has not sunk the Christian in the philanthropist, but on the contrary exposes the folly and mischievous tendency of the notion that education can be complete without the knowledge of religion.

*Scripture Characters Illustrated. By the late WILLIAM M'GAVIN, Esq., Author of "The Protestant," &c. With a Preface by GREVILLE EWING.* Glasgow: 18mo. pp. 205.

AFTER a few introductory observations, Mr. Ewing says, "These few remarks shall be closed with the affecting incident stated by the editor of the 'Amethyst' for 1833, in his preface to that work, in which several of the following papers were originally inserted:—'With one article in this volume, that entitled Amalek, by the late Mr. M'Gavin of Glasgow, a train of

pensive associations is connected. That powerful writer and amiable man received a proof-sheet of the article in question on the 23rd of August last. He was then in his usual health, revised the paper with care, corrected it with his own hand, supplied a few trivial omissions, returned the sheet to the post-office the same day, and in the evening he was with God."

Mr. Ewing, also, has finished his course. His summons came almost as suddenly as that of his friend, the excellent author of the work now before us. May we be "followers of them who through faith and patience inherit the promises!"

*Helen Fleetwood. A Tale of the Factories. By CHARLOTTE ELIZABETH.* London: Foolscape 8vo. pp. 448. Price 7s.

THOUGH this is a tale, it is no fiction. The statements contained in "Helen Fleetwood" are stern, startling facts. Charlotte Elizabeth has written, we are very credibly informed, from personal observation. She has probably chosen to throw the results of her inquiries into the form of a narrative, in the hope of obtaining thereby a greater number of readers, and exciting more extensive sympathy with those whose sufferings are described. We shall be glad to hear that the benevolent design of the authoress has been accomplished. Her object is to expose the evils and enormities of the factory system of this country; and, verily, if her representations are founded in truth, as we believe they are, it is high time that Christians and Christian ministers should bestir themselves. Our manufacturing districts exhibit scenes of wretchedness which might make an angel weep.

Thousands of our fellow-subjects are there annually consigned to hopeless disease or a premature grave; and in very many instances the soul is "destroyed for lack of knowledge," while the body is crippled by incessant and overwhelming toil, not to meet the regular demands of commerce, but to satisfy the voracious desires of the lovers of mammon.

*Senior Classes: their Importance and the Mode of Conducting them.* By W. H. WATSON. London: (Sunday School Union) pp. 48. Price

THE author is a practical man; and his suggestions with regard to the course to be adopted in reference to sabbath scholars who are rising above the age of "children" are deserving of attention.

*Circular Letters from the Baptist Associations,* 1841.

**BRISTOL.** The Obligation of the Members of our Churches to attend our Recognized Prayer Meetings and Week-day Services; by D. WASS-ELL. **BUCKINGHAMSHIRE.** On Caring for the Souls of others; by D. Bartlett. **ESSEX.** History of the Churches connected with the Association; by J. Wilkinson. **GLAMORGANSHIRE.** On Church Discipline; by R. Williams. **OXFORDSHIRE.** The Best Means to be employed to produce a Revival in our Churches; by A. HAY. **SOUTHERN.** The Claims of our Denominational Institutions on the Attention of our Churches; by I. New. **WESTERN.** Historical Sketch of the Western Association; by H. TREND. **YORKSHIRE, WEST RIDING.** The Constitution and Government of the Primitive Churches; by D. REES. **CARDIGANSHIRE, PEMBROKESHIRE, and CARMARTHENSHIRE.** By D. REES.

*American Publications.* London: Wiley and Putnam.

SEVERAL importations from the United States have just been put into our hands, which we have not leisure to examine, at the present moment. We transcribe their titles, as perhaps some of our readers will be glad to procure them at once, without waiting for our report. They are—Skeletons of a Course of Theological Lectures. By Rev. C. G. FINNEY, Professor of Didactic, Polemic, and Pastoral Theology, in the Oberlin Collegiate Institute. Vol. I.—Views of Sanctification. By Rev. C. G. FINNEY.—Remarks on the "Oxford Theology," in connexion with its bearing upon the Law of Nature, and the Doctrine of Justification by Faith. By VANBRUGH LIVINGSTON.—The American National Preacher. Original—Monthly. Edited by Rev. W. H. BIDWELL. No. 7. Vol. XV. July 1, 1841.—The Patriarch; or Family Library Magazine. Designed to define and enforce the Doctrines of Nature and Revelation which designate the Family, 1. As the Great Social Organization. 2. As a Primary School of Education. 3. As a Religious Institution. Patronized by an Association of Ladies. Editorial Department superintended by Rev. R. W. BAILEY. No. 1. March, 1841.

## RECENT PUBLICATIONS

### Approved.

The Poetical Works of JAMES MONTGOMERY. Collected by Himself. In Four Volumes. Vol. IV. The Pelican Island. Miscellanies. Sacred and Scriptural Subjects. Appendix. London: Longman & Co. pp. 375.

British Christians called to solemn Inquiry, in reference to the limited efficacy of the Gospel in their own Country. A Sermon preached before the Home Missionary Society, at the Poultry Chapel, London; on Monday evening, May 17, 1841. By the Rev. JOHN ELY, of Leeds. London: 12mo. pp. 40.

Counsel for the Times; in an Address to the Students of Airedale College, at the Annual Meeting, held on Wednesday, June 23, 1841. By THOMAS SCALES, Minister of Queen Street Chapel, Leeds. London: 8vo. pp. 20.

The Christian Church. A new Tract for the Times. By SAMUEL DAVIS, Needham Market. Second Thousand. London: 12mo. pp. 24. Price 3d.

Scripture Knowledge for Children, in Questions and Answers. By W. F. LLOYD. London: (Sunday School Union) Price 5s. 6d. per hundred.

On the Preaching of Christ Crucified; a Charge by CHARLES P. McILVAINE, D.D., Bishop of the Protestant Episcopal Church, in the State of Ohio, America. London: (Tract Society) 32mo. pp. 63.

Friendly Appeals; or, Brief Warnings and Exhortations on Subjects of the Greatest Importance. London: (Tract Society) 24mo. pp. 140. Price 1s.

The Yoke recommended to the Young. London: (Tract Society) 32mo. pp. 64.

The Feather. London: (Tract Society) Square. pp. 32. Price 4d.

A Practical English Grammar; in which the Principles of the Language are briefly defined, and clearly exhibited and illustrated by Numerous Exercises. For the use of Schools or Private Students. By EDWARD WALTER WICKES, Hill House School, Thrapston. A new edition. London: 18mo. pp. 200. Price 1s. 6d.

A Grammatical Chart, or a Key to English Grammar. By WALTER WILLIAM KING. In two parts. London: Houlston & Stoneman, pp. 76.

The Scenery and Antiquities of Ireland Illustrated. Uniform with American Scenery, Switzerland, Scotland, Beauties of the Bosphorus, &c., &c. From drawings made expressly for this work by W. H. Bartlett. Engraved by the following eminent artists—R. Wallis, J. Cousen, Willmore, Brandard, Adlard, Richardson, Bentley, &c. The Literary department by N. P. WILLIS, Esq., Author of "Pencilings by the Way," "American Scenery," "Canadian Scenery," &c. Part VII. London: Virtue.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. The Literary department by N. P. WILLIS, Esq. Part XVI. London: Price 2s.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, M.A. Part VII. London: Price 2s.



## INTELLIGENCE.

### AMERICA.

#### MODE OF RAISING FUNDS FOR THE ERECTION OF PLACES OF WORSHIP.

It is well known that in the United States large and commodious places of worship for the use of baptist churches are more numerous by far than in this country; but the plan which is usually adopted in their erection is not so generally understood. One has been built very recently in Bowdoin Square, Boston, at the cost of 65,000 dollars, the expense of which has been borne by enterprising members of surrounding churches, that part of it which has not yet been paid being provided for by the arrangement to which they have bound themselves. The plan which they have adopted is in some particulars new; but its leading features are it appears common among our transatlantic brethren, though unknown among us. A full exposition of it is given in the *Christian Watchman*; and though we do not desire to be understood as recommending its adoption, we are persuaded that it will be read with interest, and that it may be pondered with advantage. The difficulties connected with the providing of suitable accommodation for congregations in Britain are so great, and the plans for discharging building debts are so unsatisfactory, that many will welcome suggestions that give a new direction to their thoughts, even though they may feel insuperable objections to the course propounded.

"The whole plan is very simple, and soon explained. In the first place, the ground on which the house stands was known to be for sale. Several brethren agreed together that they would attend the auction and purchase it. They then made the fact known, stating that their object was to have a new baptist church in the city, and that they were ready to make pecuniary sacrifices for the purpose. Subscriptions to form a stock company were opened, and shares taken to the amount of nearly 40,000 dollars. These stockholders then organized chose a building committee, and authorized them to build the house.

"When the house was completed, it was of course the undivided property of the stockholders as a body, who also were responsible for whatever debt remained unpaid. The pews were then appraised at a rate sufficient to cover the expenses of the building, and an annual tax was assessed on

each, sufficient to meet the probable expenses of maintaining worship. A plan of the house was made out, exhibiting the situation of each pew, with the appraised value and the annual tax; and the choice of the pews was disposed of to the highest bidder among the stockholders, thus raising a handsome sum to the society on the choice of the pews. Thus the joint ownership of the undivided house by the stockholders, was changed to a special ownership of a pew or pews by each; the legal ownership of a pew being simply the right to occupy it for purposes of worship.

"Thus far the plan adopted by this society differs not materially from the usual mode of erecting houses of worship in this city and vicinity. The peculiar feature in their plan is that adopted for paying off the remaining debt. By a vote of the pew proprietors, each pew is to be assessed one quarter's tax in addition to that required for the regular expenses, and this fifth quarter's tax is to be applied to meet the interest on the funded debt, and, as far as it may go, to the gradual extinction of the debt. Should the pews be all sold, the debt would of course be paid, and no further extra tax be necessary. Or should the plan above described be continued till the debt is extinguished, the pews, or their value when disposed of, will become a surplus fund in the hands of the society.

"Our friends, we trust, will excuse us for entering into this minute exposition. The subject is a very important one, not only to this church, but to others. Baptist principles, it is well known, depend for their support entirely on voluntary efforts. Not only do they repudiate every form of state connexion, or legal support, but they, from their very nature, must always depend on the separate, independent efforts of the people who love them. Unlike Episcopacy or Methodism, we have no comprehensive church establishment, nor general fund. Each church builds its own house for worship, chooses and supports its own ministry, in the exercise of its own independent, discretionary power. All the consolidation or union among different baptist churches is that arising from mutual love of the truth, of our common principles, of each other, and of our adorable Head. This forms the catholicity of baptists, and it is this which makes our distinct communities and separate, independent churches more entirely one in sympathy and affection than

any other great ecclesiastical body in the land.

"We earnestly hope that every church now labouring under the disadvantage of a debt upon their house of worship, will devise some effective means to throw it off. It is dishonourary to the church, when suffered to remain any longer than circumstances render absolutely necessary. It is always a disadvantage, and a great hindrance to their prosperity. A debt on their house of worship often threatens the very existence of the church itself. And there is no time so favourable for the accomplishment of this object as in the early existence of a society; while it retains the elasticity and vigour of youth. That is the most favourable time for putting in train a plan for the sure extinction of all debt, so that it may move on unincumbered and free.

"And the object can be accomplished more easily than many suppose, if undertaken in the right way. That way is not to send an agent off to New York or Philadelphia, to call on Hercules for assistance, but simply to *put shoulder to the wheel*. This is the real philosopher's stone. Not long ago, a certain church in the country sent to us a request to ascertain whether a loan could be negotiated in this city, to the amount of nearly one-third the value of their house, the security to be a mortgage on the house, and an additional security of real estate, the private property of members. We knew that church had done nobly in erecting a neat substantial house, at an expense nearly equal to half of all the property of the members, and that more than two-thirds of all the cost was paid. We knew, too, that the loan would be an uncommonly safe one. On inquiry, however, among business men and capitalists, we found that the plan would be attended with some difficulty, and informed them accordingly; but expressed a willingness to try farther. Their answer was, 'No, we will help ourselves.' Several members of the church and society immediately agreed to divide the debt among themselves, and take the unsold pews at their own risk for remuneration. Thus the society was at once relieved of all debt, and such an impulse given to its prosperity as will render the pews available, and we trust that its onward course will be more rapid than ever.

"Such things cannot be done without a willingness to make pecuniary sacrifice. They cannot be done by plans, nor by machinery, nor by sending agents to raise the wind; it is only by the working of that spirit that inviteth liberal things. Such should be the spirit of every baptist. Enjoying as they do such entire freedom of opinion and action, and such a tempting field of usefulness, they should 'attempt great things, and expect great things.'

"In erecting houses of worship, and supporting the preaching of the gospel, two courses have been adopted. That above described, by which the pews are purchased or rented, the minister's salary and other expenses being paid by a tax on the pews; and that of making the house and the preaching free, the expenses being paid by subscription or contribution. Each plan possesses its peculiar advantages in peculiar circumstances, and either is perfectly innocent in itself. In most cases, however, we give our decided preference to the former. It is most in accordance with all the arrangements of God. It takes for granted, what is true, that it is *worth something* to sit in a comfortable, pleasant meeting-house, and hear a well-prepared sermon. Such things cost money, and are worth money. And what is gained by adopting a theory which belies the fact? Meeting-houses and ministers are no more windfalls than any other good thing, and why call them so? Or why adopt any system which seems to call them so? There is no more practical wisdom, or practical piety, in shuffling out of sight the fact that houses of worship and preaching cost money, than there would be in reference to our bread or clothing.

"We would, therefore, strongly urge on our churches the adoption of this plan generally. Peculiar circumstances may make exceptions to the rule, but they are exceptions still. If any individual feels himself moved with liberality to give a large sum to bring the privileges of worship within the reach of the poor, let him do what he can to reduce the original cost of the pews, or, if he prefer it, let him purchase a number of pews and make them free. No church should be without some arrangement by which the poor can attend their worship, and not feel that they are encroaching on the rights of others.

"We close by reminding all occupants of pews, and all members of our churches, of the duty of being attentive and obliging to strangers and casual visitors at our places of worship. This duty should not be left entirely to the sexton. Let your meekness, courtesy, kindness, and love of truth, be manifested, by inviting the stranger to your own seat, and by showing him such attentions when there, as shall convince him not only that you are not destitute of common politeness, but that you really desire his conversion to God."

#### THE BAPTIST CHURCHES AT BOSTON.

On the 8th of July, the Rev. Robert W. Cushman was recognized as pastor of the baptist church worshipping in the new building, when Dr. Sharp, Messrs. Turnbull, Colver, Neale, Stowe, Hague, and Driver, all pastors in the city, engaged in the solemn services. The Christian Watch-



man adds, "We congratulate this church, and the fraternity of baptist churches in Boston, on this accession to the ministry among us. All the nine churches in the city are now supplied with pastors of their choice, and all of them, so far as we know, are enjoying a high degree of outward prosperity at least. May they be still more prospered in spiritual things.

"Brother Cushman has been engaged during several years past, as principal of a literary seminary in Philadelphia, and now, with a mind thoroughly disciplined by study, matured by reflection, and enriched by experience, he enters on the duties of the pastoral office in circumstances the most cheering to himself and to his people. We know not what wish he or they can have ungratified in respect to this union, except that they all may be more abundantly enriched with the grace of the gospel, that increased humility, love, and zeal, may characterize them as a people, that in these respects they may be, as they are under the most solemn obligations to be, a model to the churches around them."

MONTREAL, CANADA.

On Lord's day the 4th of July, the Rev. J. Girdwood was publicly recognized as the pastor of the baptist church, Montreal. In the morning the Rev. J. Dyer of Kingston gave a brief statement of the nature of a Christian church, and then called on the members present to signify publicly their choice of the pastor, which having been done, Mr. Girdwood signified his acceptance of the call, and gave some account of the leadings of providence that brought him to this sphere of labour. Then prayer for the Lord's blessing on the solemn relation thus ratified was offered by the President of Canada Baptist College.

In the evening, the Rev. C. Strong of the American Presbyterian church having introduced the service, Dr. Davies addressed the pastor, and the Rev. J. Edwards, jun., of St. Andrews, gave a charge to the church. May the pastor and the flock enjoy the favour of the Shepherd and Bishop of souls.

CANADA BAPTIST COLLEGE.

The third annual report states that—"During the past year this institution has received many tokens for good, which may well inspire its friends with gratitude and with trust.

"There were twelve pursuing their studies at the opening of the session, and nine at its close. Mr. Topping left with a view to make himself useful in the western part of the province, where he now labours in destitute places. The failure of health compelled one to return home, after a stay of four months. Two others were allowed

to retire, as they found difficulties in their way not easy to overcome. The students have been all engaged more or less in attempts to do good, and thus have afforded some pleasing proof that they love the work for which they are preparing. Wherever their services have been required, in or about Montreal, they have endeavoured to make themselves useful as preachers of the gospel. At five small stations in the surrounding country they have statedly conducted public worship for the benefit of a few Protestants scattered among the French Catholics. In town also their services have been very frequently required. In the township of Stanbridge, about fifty miles from the city, their labours have been lately requested; and we would fain hope that much good is about to be accomplished in that destitute place. But we cannot help regretting that so few openings for evangelical labours are to be found in these parts, owing to the prevalence of the French language.

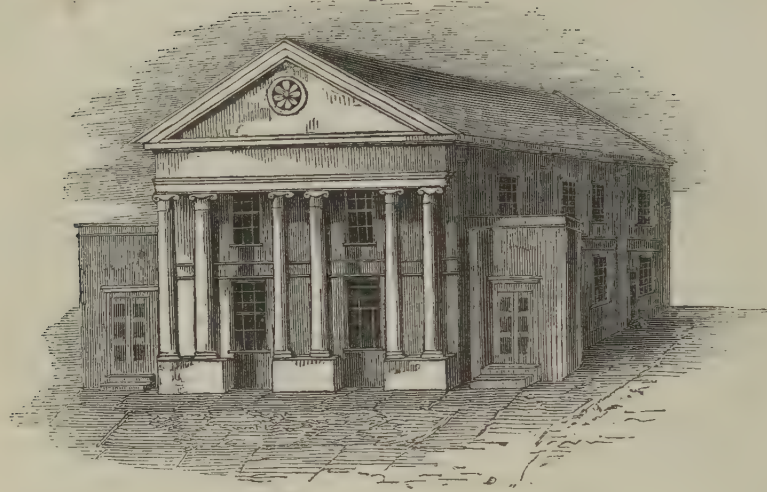
"On the evening of the 1st of July, two students who were about to depart, Messrs. F. Bosworth and P. McDonald, were set apart to the work of the ministry. Many and fervent prayers were offered up in their behalf, and many devout and affectionate wishes will continue to follow them in their future labours. Though the service was not made very public, the company that attended found it good to be there. The Rev. Messrs. Girdwood and Dyer, together with the tutor, took part in the proceedings."

The examination at the close of the session was conducted by the Rev. W. Taylor, minister of the Scotch Secession church, and Messrs. Dyer and Girdwood; and the testimonials of the examiners respecting the efficiency of the plans and the attainments of the students were highly gratifying.

NEW CHAPELS.

NETHERTON, WORCESTERSHIRE.

On Sunday, June 20, 1841, the baptist new chapel, Netherton, was opened for divine worship. Sermons were preached on the occasion in the morning and evening by the Rev. J. Price of Alcester, in the afternoon by the Rev. W. Rogers of Dudley, and on the following Monday evening by the Rev. T. Morgan of Birmingham. The opening services were well attended, and the collections amounted to 40*l.* 14*s.* 9*d.*, which, together with previous subscriptions of 244*l.* 14*s.*, makes up the sum of 285*l.* 8*s.* 9*d.* The chapel is forty feet in breadth, forty-sixth in length, and a gallery in one end. The expenses incurred in the erection, and in converting the old chapel into Sunday school-rooms, amount to nearly 500*l.*



THE BAPTIST CHAPEL, BANBURY.

The church formed at Banbury in August, 1840, an account of which may be found in our number for March, page 127, and which meets for worship at present in a private house, is in a progressive state; and many who are inquiring the way to Zion are expected to unite speedily with this small band of Christ's disciples. It is hoped that by its instrumentality the denomination will be placed in a position which has long been desired by its friends in the town and neighbourhood. The chapel now in the course of erection, a view of which is given above, will be opened, it is expected, in October. In length, including vestries and portico, is 72 feet; its width, including lobbies, 50 feet. It was at first hoped that the cost would not exceed £1000; but it having been found necessary to go to an unusual depth to secure a good foundation, and several other unexpected expenses having been unavoidably incurred, it is probable that it will not be completed for much less than double that sum. The sanction of neighbouring ministers was however very generally given to the undertaking, and many subscriptions have already been received from friends at a distance who feel an interest in it as a kind of missionary enterprise. Dr. Cox, Mr. Hinton, and Mr. Mursell of Leicester, have engaged to render their assistance by preaching at the opening.

## BIRDLIP.

On Monday last, a number of persons from Cheltenham and the neighbouring vil-

lages assembled in Birdlip, to witness the ceremony of laying the foundation-stone of a new chapel. At two o'clock the 118th psalm, by Dr. Watts, was given out, and the Rev. J. Smith of Salemi chapel read the 132nd Psalm, and offered up prayer; the congregation then sung the 65th hymn, second book, Dr. Watts; after which John Bailey, Esq., of Alstone Lodge, laid the stone. Another verse was sung, and Mr. Smith, standing on the stone, delivered an appropriate address. The congregation then retired into the wood, where tea was provided, and about 150 persons sat down to tea, after which Mr. Smith preached a sermon to a large congregation. A collection was made towards the erection of the chapel, which amounted to £5. The chapel is built by subscription, and most of the friends had already subscribed, or the collection would have been much larger. The greatest order and decorum prevailed: the chapel is to be in connexion with the baptist church at Cubberley.

## ORDINATIONS.

## CUDDINGTON, BUCKS.

Mr. Thomas Timberlake was ordained pastor of the baptist church, Cuddington, on the 15th of April last. Messrs. Payne of Kingshill, Grainger of Waddesdon, Hopcraft and Dodwell of Crendon, S. Walker of Thame, and Dawson of Risboro' took part in the services. Brother Tyler gave the charge, from "Let no man despise



thee;" and brother Bedding preached to the church from Psalm cxxxiii. 1.

NECTON, NORFOLK.

On Tuesday, June 22, Mr. Enoch Griffiths was publicly recognized as pastor of the baptist church in this place, formerly under the pastoral care of the Rev. Jonathan Carver. The Rev. G. Ward of Tittleshall commenced the service with prayer; the Rev. J. Hewett of Swaffham read the hymns; the Rev. R. Fairbrother of Dereham read the scriptures and prayed; the Rev. J. Green of Norwich delivered the introductory discourse, and asked the questions; and the Rev. J. Williams offered the ordination prayer, which concluded the morning's service. In the afternoon, the Rev. G. Ward read the hymns; the Rev. W. Brock of Norwich read the scriptures and prayed, and addressed a discourse to the minister and people; and Mr. Bowles of Norwich concluded in prayer. In the evening the Rev. R. Fairbrother of Dereham read the hymns; Mr. Wheay of Wendling read the scriptures and prayed; the Rev. J. Hewett preached to the people; and the Rev. J. Williams concluded with prayer.

The services were well attended. It was felt to be a solemn and interesting season, which it is expected will long be remembered with delight.

BLOCKLEY, WORCESTERSHIRE.

On Thursday, July 15th, Mr. A. M. Stalker, late of Aberdeen, was publicly recognized as pastor of the baptist church, Blockley. Mr. Cole of Evesham introduced the service by reading and prayer. Mr. Aldis of Maze Pond, London, delivered the introductory discourse; Mr. Taylor of Shipston commended the pastor in prayer to God; Mr. Acworth, president of Horton College, Bradford, gave the charge to the minister; and Mr. Mills of Winchcomb concluded. After the public dinner various interesting addresses were delivered by Messrs. Acworth, Godwin, Edwards, Aldis, Cubitt, Mills, Cole, and the newly-recognized pastor. The evening service was introduced by Mr. Jayne of Roade; when Mr. Godwin preached to the church; and Mr. Rodway of Gloucester closed with prayer. The engagements of the day were deeply interesting and impressive.

GREAT MISSENDEN.

On Friday, July 23, the anniversary of the baptist chapel, Great Missenden, Bucks, two sermons were preached by the Rev. J. H. Hinton, A.M., London, and the Rev. B. Godwin of Oxford. On the afternoon of the

same day, the Rev. D. Marsh, late of Ash-ton-under-Lyne, was publicly recognized as the pastor of the church. The Rev. Messrs. Hinton and Godwin addressed the minister and people. The Rev. Messrs. Gunn, Haydon, and Hodges (independents), Bartlett, Tyler, Gotch, Dawson, and Burton (baptists), took part in the services. Collections amounting to £33 were made towards liquidating the debt on the chapel.

EDINBURGH.

On Thursday, July 29, the Rev. Jonathan Watson, late of Cupar, was publicly recognized as co-pastor with the Rev. William Innis over the baptist church at Elder Street. In the morning the Rev. James Clark of Newington enforced the pastor's request for the prayers of his people from 1 Thess. v. 25; and in the evening the Rev. W. Lindsay Alexander of Argyle Square delivered an appropriate discourse to the church from Acts x. 29. The morning devotions were conducted by the Rev. Messrs. Innis, Aikenhead, Dr. Paterson, and Christopher Anderson; and the evening by the Rev. Messrs. Frazer and Arthur.

GREAT GIDDING, HUNTS.

The ordination of Mr. William Bull, son of Mr. Joseph Benjamin Bull, baptist minister, Burgh-in-the-Marsh, took place on Wednesday, August 4. The Rev. G. Wyard stated the nature of a gospel church, and asked the usual questions; the Rev. J. Thornby offered the ordination prayer; the Rev. G. Murrell gave the charge to the young minister; and the Rev. D. Irish preached to the church in the evening. It was a good day, and the Lord was with us. This little interest was first raised at Winwick, but has for some years past been removed to Great Gidding, Hunts, where great good has been done, and it is hoped that great good will yet be done; the prospects are promising.

UFFCULM, DEVON.

On Thursday, August 12, Mr. H. W. Stembridge was ordained to the pastoral office over the baptist church in this place; on which occasion an introductory sermon was preached the preceding evening by the Rev. T. Clark of Chard. Thursday morning a prayer meeting was held at seven o'clock. Half-past ten, after singing, Rev. F. H. Roleston, St. Hill, read a portion of scripture and prayed; Rev. T. Clark stated the nature of a Christian church, and proposed the questions, when one of our members gave a brief account of the circumstances which led their attention to Mr.

Stembridge as their pastor, who then read his confession of faith; Rev. C. Hawkins offered the ordination prayer; Rev. J. Stembridge, Loughwood, father of the new pastor, gave the charge, founded on 1 Tim. iv. 6, "A good minister of Jesus Christ;" and Rev. J. B. Titherington, Honiton, closed the morning service by prayer. In the afternoon, Rev. W. May, Prescott, read and prayed; Rev. J. Baynes, Wellington, preached to the people, from Acts xx. 28—32; and brother Haycroft closed with prayer. About 130 persons sat down to tea in the chapel; after which, Rev. J. Chapman, Collumpton, read and prayed. Several important and animating addresses were delivered; and the newly-ordained minister closed the solemn and interesting services of the day with prayer. There were overflowing and attentive congregations, and Mr. Stembridge labours with cheering prospects of usefulness.

#### RAWDEN, YORKSHIRE.

The Rev. W. Liddell, late of Westman-cote, has accepted a unanimous invitation of the baptist church at Rawden, and is expected to enter upon his stated labours there in September.

#### BOURTON-ON-THE-WATER.

The Rev. J. Cubitt, late of Stratford-on-Avon, has accepted an invitation from the church at Bourton-on-the-Water, Gloucestershire, for many years under the pastoral care of the Rev. Thomas Coles, A.M.

#### COLEFORD, GLOUCESTERSHIRE.

Mr. Brewer, late of Stepney College, has accepted the unanimous invitation of the baptist church in this town, and purposes, with the divine blessing, entering upon his labours the 29th instant.

#### RECENT DEATHS.

##### MRS. WEBB.

Died, on the evening of Lord's day, May 23rd, aged seventy-four, Sarah, the beloved wife of the Rev. Samuel Webb, of Oadby, Leicestershire. Her first public connexion with the church of Christ was made at Rayleigh, in Essex, where the Rev. J. Pilkington was then minister. For about forty years she was enabled to maintain a conversation becoming the gospel, and after a lingering and painful affliction died in the certain hope of going to be with Christ. Her remains were interred in the burial-ground of the baptist chapel at Arnsby, on Thursday, May 27; and on the follow-

ing sabbath her death was improved in the chapel at Oadby, by the Rev. Thomas Mays of Wigston Magna, from 1 Thess. iv. 16, "The dead in Christ."

##### MRS. DAVIES.

The late beloved wife of the Rev. W. Davies of Canterbury was of a peculiarly retiring and diffident disposition, and not much accustomed to disclose her feelings to others on religious topics; but she possessed in no ordinary degree the power of consistent piety, which gave a weight of influence to her character that was not only felt within the circle of her friends, but was extended far beyond its limits. Affection, simplicity, and godly sincerity, were marked features in her character. She dreaded the most distant approach to deception, either in word or deed. There existed a rigid conscientiousness in all her movements, even in things which might be termed the most trivial, that by many would be regarded an unnecessary scrupulosity; while she rendered apparent her views of the source of true piety, of its activity in the soul, and fruitfulness in the life, by her close walk with God, and her great love of devotion both in the private and public exercises of religion.

On the 30th of May Mrs. Davies gave birth to her sixth child, and for a short time hopes were entertained of her restoration to health. These hopes, however, were of short duration, for unfavourable symptoms returned, which had commenced on the 29th, and which baffled all medical skill, for on the 3rd of June the redeemed spirit had a peaceful dismissal from the body, and earth was exchanged for heaven. The nature of her illness rendered it necessary to exercise the greatest caution in order to prevent excitement, for, as far as means were concerned, every thing depended on her being kept perfectly quiet. Hence her husband and others refrained for a time from conversation, feeling that it was lawful thus to care for the life of the body, being assured that the life of the soul was hid with Christ in God. When, however, it was perceived that the earthly house was about being dissolved, and that there was no fear of injuring its blessed inhabitant, all reserve ceased, and there commenced a free interchange of thought and sentiment between the dear sufferer and her attendants. It was indeed most instructive and glorious to witness the grace of God triumphing over the strongest feelings of nature, for though the devotedly attached wife and the fond mother unexpectedly heard the summons, "The master is come and calleth for thee," yet she was enabled instantly to leave all, and to go forth with a



firm, calm, and even joyful step, to meet her Lord. When describing her state of mind to her husband, she observed, "I consider it a peculiar and an especial mercy from God, that my mind is free from all anxiety and care, for it would be sad to be harassed with cares at such a time as this." When alluding to the suddenness of the call, she said, "I did not exactly calculate upon this." It was replied, "But you have built upon the rock Christ, and now that the floods and the waves arise, you feel that it is a sure foundation." With much emphasis she answered "I do." When nature was rapidly sinking, she expressed a desire to see her dear children. At this moment the strength of Christian principle and the power of faith seemed to keep under perfect command the tender feelings of a mother. Though her attachment to her children could be exceeded by none, and her feelings were most acute, yet on this occasion she received them with the greatest serenity, and, possessing the utmost composure of mind, she addressed each with short but suitable admonition and counsel, and received their parting kiss apparently without emotion. As they were about withdrawing from the room, hearing their sobs, she gently and calmly said to them, "Do not be distressed, dear children, you know"—Here for the time her utterance failed her. Even in nature's weakness she was strengthened with might by the Spirit of God; for, whilst reason slept, as it did at intervals during the last hour or two, yet even then her heart was still awake to the voice of her beloved. This was made apparent; for during these moments she repeatedly completed with perfect accuracy either a portion of scripture or the verse of a hymn.

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REV. JOSHUA WATKINS.

The beloved pastor of the baptist church assembling in Priory Street chapel, Carmarthen, departed this life on Tuesday, the 22nd of June last, aged 71 years. The deceased was ordained over the above church March 28, 1796; and from that period to within seven months of his dissolution, he laboured with unwearied diligence; and the Lord has eminently blessed his indefatigable efforts in the town and vicinity. On the following Monday a large concourse of people met to pay the last tribute of respect to the remains of this able minister of Christ. In the chapel the Rev. D. Bowen read and prayed; and the Rev. James Richards, Newbridge, preached from 1 Cor. xv. 35. At the grave side an oration was delivered by Rev. H. W. Jones. He died in perfect tranquillity, resting on the principles he had advanced in his ministry, and

which he with great effect recommended to his hearers.

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REV. W. SCARLETT,

Having sustained the office of pastor of the baptist church at Gilderstone, near Leeds, Yorkshire, thirty-three years, finished his course, June 27th, aged 58.

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THOMAS UNWIN, ESQ.

Bishops' Stortford. Died, on Friday morning, July 16, deeply and deservedly regretted by a large circle of friends, Thomas Unwin, Esq. His consistent and holy conduct became the gospel of Christ. For a long season he was in doubt and perplexity concerning his personal interest in the Redeemer; but as the evening time approached he began to enjoy light, peace, and comfort. His death was improved by his minister, the Rev. B. Hodgkins, to a crowded and highly respectable audience, on Lord's day evening, July 25, from Job xi. 18, "And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety." Long will his memory be dear to the baptist church of this town.

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REV. DAVID JONES.

Died in the last week of July, the Rev. D. Jones, Rumny, after several months' illness, aged 52. Formerly he ministered for some years in Chesterfield, and was known to many of the readers of the Magazine. He had just finished the history of the Welsh baptists, when his constitution was assailed by a disease which terminated his mortal career.

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MRS. JAMES.

Died at Kettering, August 19, of consumption, aged thirty-eight, Eliza, the beloved wife of Mr. W. James, and eldest daughter of the late Geo. Bowker, Esq., of Water Newton. Being called by divine grace, she left the Established church, in which she had been too fondly nurtured, and became a baptized believer in Christ; for whose cause she had to pass through the fiery ordeal of persecution, which was sustained with Christian fortitude and magnanimity of soul. Her powers of mind, which had been refined by education, were admirably adapted to prepare her for fighting the battles of the Lord. She was ever valiant for the truth as it is in Jesus; she would make no compromise for God. Her love to Christ was so intense that for him she was willing to live, and ready to die. She has left a husband, and two lovely children, and

a beloved and widowed mother, with a numerous circle of friends and relatives, to lament their loss.

### MISCELLANEA.

#### PROFITS OF THE SELECTION.

At the annual meeting of the Trustees of the Selection of Hymns the following sums were voted.

		Recommended by
£4	Mrs. J.	J. Edwards, J. Simmons
4	A.	T. Dawson
4	C.	E. Steane, Dr. Price
4	A.	J. M. Daniell, E. Steane
4	N.	J. G. Hall, W. Walton
4	H.	J. Reynolds, J. Wilkinson
4	C.	S. Green, E. Steane
4	C.	W. Groser, J. Belcher
4	B.	John Fry
4	K.	G. H. Orchard, J. H. Brooks
3	H.	J. H. Hinton, H. H. Davis
3	W.	Joseph Davies, John Dyer
3	G.	W. Groser, Dr. Price
3	M.	J. Vincent
3	W.	C. E. Birt, S. S. Crisp
3	S.	G. H. Orchard, Thomas King
3	G.	J. Jordan, J. Foster
3	E. C.	W. Gray, G. Jayne
3	S.	B. Evans, J. Acworth
3	M.	T. Davies, W. Copley
3	M. S.	S. Jones, A. Hay
3	E. S.	J. Tyso, J. Statham
3	P.	W. Gray, G. Jayne
3	V.	W. Gray, G. Jayne
3	M.M.	D.M. N. Thompson, R. Johnston
4	M.	H. Dowson, J. Belcher
3	C.	W. F. Poile, J. T. Wigner
3	E.	T. Morgan
2	R.	D. R. Stephen, M. Evans
3	W.	Dr. Cox, Dr. Price
3	T.	J. Foster, J. Jordan
3	H.	C. Elven, J. Sprigg
3	H.	U. Foot, R. Humphry
3	F.	J. B. Cox.

As the applications from the widows of those ministers who had used the Hymn Book, and from those widows who were recommended by two ministers, both of whom had the Selection in use in their Congregations, had greatly increased, the Trustees resolved not to make any more grants to those who were not thus recommended; but as it is possible a mistake may have occurred, if any widow finding herself excluded from the above list will write to Mr. Saunders, 170, Regent Street, showing that those who recommended her do use the book, Mr. S. is authorized to correct such mistakes, and remit the customary vote.

#### STOURBRIDGE.

The foundation-stone of the new school-rooms adjoining the baptist chapel, Stourbridge, was laid on Thursday, July 22, by Wm. Room, Esq., low bailiff of Birmingham, in the presence of upwards of 300 children, and a large number of spectators. Service commenced with singing, and then the Rev. Wm. Rogers of Dudley engaged in prayer; after which addresses were deli-

vered by the Rev. T. Morgan of Birmingham and the Rev. J. Edwards of Stratford. Mr. Room then laid the stone, and the children of the Sunday school sang a hymn which had been composed for the occasion. The Rev. C. Room of Portsea, and the Rev. T. Swan of Birmingham subsequently addressed the assembly.

It is hoped that these schools may prove a nursery for the church; and that the friends at Stourbridge, with the Rev. Thomas Harwood Morgan, who has recently become their pastor, will have abundant occasion to rejoice in the prosperity which such an auspicious commencement leads them to anticipate. The rooms will be 50 feet by 25, and the estimated expense is about £400, including the purchase of land. About £40 was obtained on the occasion.

#### MARRIAGES.

In the baptist meeting-house at Soham, Cambridgeshire, by Mr. Reynolds of Isleham, on Thursday, July 15, 1841, BENJAMIN WOODROOFE of Long Sutton Bridge, Gate, to SARAH, second daughter of the late Mr. JUFFS, Excise Office, Newmarket.

In the baptist chapel, Newport, Isle of Wight, by the Rev. B. C. Young. July 25, Mr. JOHN BIDDLECOMBE to Miss SARAH ANN DORE, both of Newport.

In the baptist chapel, Crewkerne, by the Rev. John Bray, August 4, Mr. GEORGE THORNE to Miss EDITH SCRIVAN, both of Crewkerne.

In the baptist chapel, Bradninch, by the Rev. C. Sharp, August 5, 1841, the Rev. F. H. ROLESTON, baptist minister of Saint Hill, Kentsisbeer, Devon, to Miss SARAH SOUTHWOOD WEEKS, of Exeter.

In the baptist chapel, Aberduar, by the Rev. H. W. Jones, August 13, the Rev. JOHN WILLIAMS, the minister of that chapel, to Miss ELEANOR HUGHES, daughter of Mr. D. Hughes, Glangyforiag.

In the baptist chapel, New Park Street, Southwark, by the Rev. George Francies, Aug. 3, Mr. DANIEL EVANS of Blackfriars Road to ESTHER, eldest daughter of the Rev. George FRANCIES of Waterloo Road, Lambeth.

In the baptist chapel, Earls Colne, Essex, by the Rev. Titus Davies Reynolds, August 10, Mr. JOHN CLAYDON to Miss MARIA DOWSETT, both of Earls Colne.

In the baptist meeting, Olney, Bucks, by the Rev. James Simmons, A.M., August 10, Mr. JOHN KIDGELL of Rushden to ELIZA, eldest daughter of Mr. J. D. MANNING of Ravenstone Bucks.



## CORRESPONDENCE.

### POPERY AND PUSEYISM.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—At the late meeting of the East Kent Association the following resolutions were passed, which I beg to present, through your pages, to the serious consideration of the churches :—

“1. That the unusual activity displayed by the papists in propagating their sentiments, both in this country and in the colonies, and the avowal of some of the most delusive and dangerous principles of popery by influential ecclesiastics of the episcopal sect, cannot but be regarded with deep concern by all who love the Saviour, and revere his authority.

“2. That while it is the duty of true-hearted protestants of every denomination to exert themselves in opposing, by all scriptural means, the advancement of popery, that duty is specially incumbent on baptists, who have from the beginning borne faithful testimony against the traditions of men, the usurpation of human authority in matters of religion, and all other errors and corruptions of the ‘man of sin.’

“3. That regarding baptismal regeneration as a soul-destructive heresy of fearful magnitude; perverting the gospel of Christ; contradicting the scripture doctrine of the work of the Holy Spirit in the hearts of men; exalting priestly power; and nourishing hopes which must issue in deception and ruin;—and considering that this mischievous dogma is maintained by the majority of those who practise infant baptism, and is justly reckoned a main pillar of the papacy;—it is peculiarly obligatory on the baptist body to use their best endeavours for the diffusion of scriptural sentiments on the subject, in the hope of aiding thereby to restore the christian church to its primitive purity, and christian worship and ordinances to the simple and spiritual character which they bore in the first ages.”

I have no wish to weary your readers by declamation on a subject which would be probably uninteresting to many of them; nor would I have them imagine that I agree with all that is advanced in certain quarters on the present state and aspect of popery. Nevertheless, I cannot help thinking that the efforts of the papists are not regarded with sufficient anxiety by those who are best qualified to meet them in the field of controversy; I mean, of course, protestant dissenters. And my concern is increased when I see in that community which used

to boast of itself as the very bulwark of protestantism, a numerous body of men, who have proclaimed their assent to some of the most obnoxious tenets of the papal system, and are even endeavouring to affix to the articles of their own church a popish interpretation.

But this is a large field, and I must at present decline entering upon it. Allow me, however, to remind my brethren in the ministry, of the importance of embracing every opportunity to expose the pernicious tendency of that modification of popery, baptismal regeneration. We are living in the midst of a population calling itself christian. Men claim to be considered christians on the ground of their baptism in infancy, wherein, as they have been taught to believe, they were made “members of Christ, children of God, and inheritors of the kingdom of heaven;” and, whatever may have been their characters and lives, they look to be treated as christians, on the same ground, in the article of death, and receive the sacramental elements, as they are called, with the same kind of confidence as the deluded papist feels when he takes the consecrated wafer and suffers the last anointing. Surely, dear sir, the notion of baptismal regeneration, thus practically carried out, is one of the most powerful obstacles to the spread of the pure gospel of Christ in our land.

At the same time, it is somewhat amusing to observe the differences of opinion on this subject, and the difficulties in which episcopalians are often placed. The evangelical clergyman, willing to believe that the parent is what he professes to be, baptizes the child on the ground of the parent's faith, and admits it, as he supposes, to the fellowship of Christ's church. The Puseyite goes farther; in his view baptism is universally and always efficacious, removing the guilt of original sin, in the case of the infant, and of actual sin also, in the case of the adult: his opinions accord exactly with the decrees of the Council of Trent. But the Rev. Henry Budd, who has recently published a new edition of his book on baptism, “with a preface of 284 pages, as a vestibule to a work of 520,” maintains in that preface that baptism properly belongs only to those children whom God has elected to eternal life; “that the infant thus specially elected has already ‘in semine’ received ‘repentance and faith’ before baptism; and that baptism is only a seal of what had passed in the unconscious child” (Christian Observer, May, 1841, p. 277). Now, is not

this puzzling? I am not at all surprised that "An Anglican of the school of the Reformers," who has lately written an article "on Puseyism, Buddhism, and Anglicanism," should close his paper in the following words:—"I regard him [Mr. Budd] as a devout and holy man, but who has taken up a peculiar notion, which is not Anglican or scriptural, and the working of which is too likely to force us back either to Puseyism, or to the contrary extreme of anti-pædobaptism; MOST LIKELY THE LATTER!" (Ibid. p. 283.) I would only say to this "Anglican," Confess that you are in a false position; follow the light, and come out of the wrong path at once, without waiting to be "forced back." But these are some of the "variations of Protestantism." May the Spirit of truth cause all parties to submit to his blessed word, and to substitute for their vain imaginings the pure sayings of God.

Give me leave to add another word. The controversy with the papists and Puseyites is only beginning. A fierce war of principles is coming on. Among other preparatives for the conflict an accurate and full acquaintance with ecclesiastical lore is becoming more and more desirable. We must be qualified to meet our opponents on their own ground. My younger brethren will permit me to suggest to them the importance of attaining an extensive knowledge of the history of the church, and of the writings of the fathers of the first five centuries. The time may not be far distant when such knowledge will be greatly in demand.

I am, dear sir,

Yours faithfully,

J. M. CRAMP.

St. Peter's, Thanet,  
June, 1841.

#### ON CHAPEL CASES.

To the Editor of the Baptist Magazine.

DEAR SIR,—There is a subject which appears to me to be of really pressing importance, as already affecting, and likely to affect, materially and permanently, the interests of our own as well as kindred communities: should you view it in the same light with myself, you will perhaps be good enough to favour me with a small space in your next month's magazine.

I see that our friends at Lynn have felt it right to complain of the injury, real or supposed, that has been done to their cause by a letter which made its appearance a little while ago in the "Patriot," condemnatory of the practice to which they, with many others, have had recourse, of sending circulars through the country, by means of the cheap postage, to seek the aid of their brethren in their recent building undertaking. How far our excellent friends may be

right in their conjecture as to the damage which they in particular have sustained from the alleged quarter, or what grounds they may have for coming to this conclusion, it is not for me to say; but, looking only at the manifest tendency of such a production, put forth at such a time, knowing how easy a matter it is to affix opprobrium on the very best of things by the cheap and summary expedient of giving them a bad name, and considering above all, with what amazing eagerness not a few, it is to be feared, will ever lay hold of any pretext—even the most flimsy—for keeping back their money, I can easily believe that the complaints referred to are by no means unfounded. Be this as it may, allow me to remark,—for this is why I ask leave to intrude upon your pages,—that in the absence of any general organization for the purpose, the plan in question appears to me, all things considered, to be really the most efficient, and the least objectionable, of any that could at present be devised for accomplishing the proposed object.

The new postage arrangement is, undoubtedly, a very great boon to all classes and interests; but if there be one thing more than any other which goes to heighten its value above all price, it is surely the wonderful facility it affords (as in the present instance) for furthering expeditiously, extensively, and at so cheap a rate, every species of religious and philanthropic enterprise. Nor must it be omitted,—for this is what I wish particularly to insist on,—that, as applied to the particular case before us, it furnishes a commodious substitute for another practice, which has long and justly (I believe universally too) been held to form one of the sorest grievances in our dissenting operations; I need not say that I mean the odious plan—odious alike for all the parties concerned—of chapel begging excursions. Few things, perhaps, have given greater or fairer occasion to our adversaries to speak reproachfully of us and our proceedings, than this custom of itinerant mendicancy (in some cases I grieve to add, coupled with mendacity) so long in vogue amongst us. I speak advisedly in what I am now saying, as I happen to have had some little opportunity of observing the actual working of the system. The sad loss of precious time, and the enormous but unavoidable waste of money for travelling and other items of expenditure, are far from being the only or the most serious objections to which this plan is liable: to these must be added a list of much graver evils, almost too long to be enumerated, among which may be especially noted, the estrangements, partial or total, not unfrequently occasioned between minister and people by lengthened separation; the malign influence on the



feelings and character of the agents employed, grievously depressing in some instances, in others tending not a little to servility, meanness, or unblushing effrontery; the notorious frauds, often attempted, sometimes successfully perpetrated; together with, in *all* cases, the no small vexation of the church, and the no less derision of the world. A system like this, so utterly indefensible in itself, could never, I am persuaded, have been tolerated among us as long as it has, unless it had come to be regarded as a sort of *necessary nuisance*, which one is often content to put up with for the sake of some indisputably great and valuable object with which it happens to be associated.

For these reasons, then, I venture, most humbly, but earnestly, to put in a plea for the general adoption and sanction of the plan which I have just named as a substitute. It will be acknowledged on all hands that the object sought to be attained is one of indispensable importance; and the method now recommended for accomplishing that object, if not *absolutely* unexceptionable—as what human expedient *can* be?—is, at any rate, exempt from all the most prominent evils incident to the former, and, I trust I may add, now well-nigh exploded practice. If any *better* plan can be devised than that which I am advocating, by all means let it be brought forward and acted upon without delay; for most assuredly, Sir, I have no wish whatever to step into the dictator's chair; but, in default of this, I beg to submit that it is but reasonable to give the one in question at least a fair trial. I may just be allowed to add, that, in all the instances with which I am acquainted where this *has* been done, the appeals thus made have been uniformly well received and attended with highly gratifying success.

I am, Sir, your humble servant,  
MENDICUS.

—  
ON YOUNG MINISTERS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Excuse one who has not been classically taught becoming the advocate of his younger brethren, who are being trained up in our seminaries of learning for entering more publicly upon the very important work of the Christian ministry. My object in doing so is of a two-fold nature, viz., to point out what I have been made to feel myself in the want of education, and to deprecate the unkind and unchristian remarks I have heard made upon our junior brethren, when they have gone to direct sinners to the Lamb of God, who taketh away the sins of the world. When I first entered upon the work of the ministry, owing to circumstances over which I

had no control, I confess I was but ill qualified for my responsible office; and before I gave myself up entirely to the work, my being in business prevented in some measure my improvement in general knowledge. I remember that having been advised to visit one of the churches, with a view to become its pastor, the following remark was made: He may do for a deacon of some church, but as to the pastorate, it is quite out of the question. When some time had elapsed I became a pastor; and in a conversation with a gentleman who was a hearer of mine upon a certain portion of the New Testament, he tauntingly said, "It has been a disputed point whether it ought to belong to the canon of scripture or not, and you ought to have known it;" taking it for granted that I was an ignoramus, and unacquainted with the fact. Some years after a young man, who could not speak grammatically ten minutes upon any subject, took upon him to be my censor, and told his mamma that I had made two capital grammatical blunders in my sermon; and received commendation from her, as being of course much wiser than his teacher.

Now, Sir, although I have blundered on in my all-important work for about forty years, and have never been pastor but of one church, I am rather sensitive to this day; and I never see a stranger, whom I suppose to be a well-educated person, but I lose my confidence, and am ready to wish either he or I were absent. If called upon to preach before my brethren in the ministry, a sense of inferiority in general information haunts me day and night, till the task is over.

So much for myself, which would have died and been buried with me, but for my young and beloved brethren, one of whom will probably ere long, when I shall be called upon to give an account of my stewardship, occupy my station. I have been exceedingly grieved to hear old professors, and members of Christian churches, sneeringly say, Such a lad has been from such an academy preaching to us to-day. I have also heard very young professors, adopting the language of the elders, say, We want no man-made parsons; while others have said of a modest and unassuming young man, Such lads are not fit to go out to preach; they are sadly too young, &c. Yes, and in some instances they would stay away from the house of God, because the preacher may not have suited their taste.

If these remarks should meet the eyes of those who have been accustomed to pass their judgments so unsparingly upon the young men, who occasionally supply the lack of service of their stated ministers, I would most affectionately call upon them to consider the following queries:

If young Christians should be tenderly borne with, and no bitter remarks made upon them, unless it be for something morally wrong; ought not young ministers, many of whom have given up worldly prospects, to share in the kindness and sympathy of Christian friends, especially considering that their great object is to bring back wanderers to God, and save their souls from death? Do not such unfriendly sayings militate against the wisdom and piety of the pastors and members of those churches to which our junior brethren belong? For I take it for granted that they have neither been sent into the ministry, nor to our seats of learning, without the concurrence of both. As to their youth, is there any thing in scripture to forbid young men preaching Christ crucified? Let us appeal to the law and the testimony. St. Paul, I presume, was a young man when he began to preach the faith he once endeavoured to destroy; perhaps not more than twenty or twenty-one years of age. It is evident that Timothy was, to whom Paul said, "Let no man despise thy youth;" and of whom he spoke to the church at Corinth with all the affection of a parent: "Now if Timotheus come, see that he be with you without fear, for he worketh the work of the Lord, as I also do. Let no man therefore despise him, but conduct him forth in peace," &c. I think, too, it may be fairly inferred that Titus was a young man also; see chap. ii. 6, 7. Now if the word of God be not opposed to young men engaging in so good a work, why should members of Christian churches? I know the objection which will be raised against these queries, namely, that a bishop is not to be a novice, which signifies, not lately planted, or of recent standing in the church. True, and I plead that the persons so harshly spoken of are not so in general, but the reverse; most of them have been members of the churches whence they came for years before called to the ministry; then the time for their improvement in our seminaries is four years; and supposing them to have been converted two years before, surely six years' standing in the Christian life can scarcely be called recent. But I ask, can a minister of Jesus know too much? Let us again appeal to the divine word: see the advice of Paul, who was himself a person well acquainted with the learning of the age in which he lived, 1 Tim. iv. 13, &c.: "Till I come give attendance to reading, to exhortation, to doctrine, &c. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." Now if Timothy, in the age of miraculous gifts, was thus exhorted, is it not equally necessary in our day for young men to give themselves wholly to these things, that they also may profit, and be useful to others?

Again, does not the present state of society require ministers of the gospel to be well informed? When I was a boy, if a youth could read and write, and add up pounds, shillings, and pence, he was considered almost a prodigy, especially if his parents were poor; but now the scene is changed. Almost every village congregation has some in it not only liberally taught in common things, but even classically instructed. And though it is not always necessary that a person should understand the classics, to be a useful minister of the gospel, he must at least keep pace with his hearers, not only in biblical, but in general information, in order to maintain his ground. Besides, who is the best able to detect and expose the sophisms of barefaced infidelity, which is now taught without a blush in almost all our manufactories and villages also, but the men who have thought deeply; who have read both profane and sacred history in their original languages; and whose habits have been so formed, as never to shrink back from an investigation of that which is truth, and an adherence to that precious gospel, which has been, and will be, the power of God unto salvation to myriads of the human race.

I am, dear Sir,

Yours, &c.,

APOLOGIST.

#### ON THE PAYMENT OF SUBSCRIPTIONS.

MR. EDITOR,—May I be allowed to trespass on your columns by referring to a fact which needs only to be mentioned and it will, we are sure, be remedied. I refer to the irregularity of many of the subscribers to the cause of Christ in paying up their subscriptions, in consequence of which the minister is compelled to wait for his salary long after it is due. His mind is harassed and his Christian integrity suspected, while delicacy of feeling forbids him to ask for it; and the deacons are also placed in painful circumstances. Two reasons have compelled me thus to speak. First, I have known instances of it lately where the poor friends were punctual, but those who neglected to pay were the largest subscribers, who were able to pay it at the time it was due, but who, in the spirit of procrastination said, "A day or two hence will do," when that day or two ran on to two months, and even more. And, further, an instance lately occurred, where the minister was driven into a very painful position, and but for the kindness of a friend would have been more so; and in a case where neglect, and not inability, was the *entire* cause of the delay. Surely Christians ought to be patterns of punctuality, and not act thus.

I am, yours respectfully,  
PUNCTUALITY.



THE  
MISSIONARY HERALD.



THE MOUTHS OF THE NIGER, WITH THE ADJACENT COUNTRY.

## WESTERN AFRICA.

The map prefixed to our present number will illustrate the interesting communications of Mr. Clarke and Dr. Prince, and give a general view of the district in which it is most probable that our missionary operations in Western Africa will be carried on. It delineates a line of coast from the Volta to the Bight of Biafra, a distance of about six hundred miles, including the numerous mouths of the river Niger or Kawàra, many other streams of considerable magnitude, and the island of Fernando Po.

At the south-eastern angle of the map is the river Cameroons, whence letters were dated which appeared in our number for July, containing an account of the interviews of our brethren with king Bell and king Agua. In returning from that district they visited Bimbia, on the coast.

On the Saturday, (says Mr. Clarke,) we were ready to sail. We got down the river at night, and about midday anchored at Bimbia, where king William, another notorious slave-dealer, lives. Here we found the steamer again, on her way for Clarence Cove. We had a good meeting, and spoke until long after dark in the open yard to about 300 people. A Portuguese, said to be on the look out for a cargo of slaves, was living on shore; and king William did not ask us to sleep in his house for the night, so we returned to our hard bed in our little boat. We got under weigh, and by the light of the moon got with great difficulty out of the harbour. We had now a high swell, a stormy looking night, the helmsman crying out continually, "What matter wid de boat? heigh! boat won't answer helm," "Me don't know what de matter wid boat," some wishing to put back, our captain affirming it too dangerous an entrance to attempt at night without being dashed upon the rocks. The sea was wetting the deck, but we hoped to get off from the shore, and into smoother water. Amidst all this danger and turmoil I fell into a sound sleep, and obtained refreshment and repose; but too soon the rain poured down, and with few intermissions continued until morning. We sat up and drew around us our blankets, cloaks, and cots, and rested upon our pillows to keep us from the wet deck; but ere morning all was insufficient; the rain ran in streams from each drop of our umbrellas, washed from side to side of the deck; blanket, cloak, all, were saturated, except the inner garments about the body. The rain abated towards break of day. It was cold and chilly; many a delightful thought I had had during the night, and a few of a more sombre description; but now, damp and cold, I thought the symptoms of ague were approaching, and I forced myself below to keep warm, if possible, until day-light enabled me to put aside my wet clothes, and supply their place with dry ones, if such could be found. Day-light came, and with it an approaching water-spout; a gun was fired, and it immediately gave way, the upper part for some time retaining its spiral form, ere it rose to be lost in its nimbus cloud; another appeared at a distance, but did not fully form itself, and gave us no concern for our safety. From the time the light of day broke forth our eyes were strained to catch a sight of the steamer; she appeared, but soon was again lost among the creeks and islands of the Amboises. About 8 o'clock a.m., she emerged from a cluster of these beauteous spots, and coming up took us in tow, and carried us rapidly onward through the deep. About noon we came to an anchor in the Cove.

Fernando Po has, however, occupied the greatest part of the attention of our brethren, it being, in their judgment, the spot on which it is desirable to commence operations. The situation of the island, in relation to the mouths of the Niger, and of other great rivers, the intercourse carried on between it and England, the readiness of the natives to listen to instruction, the facilities it affords for the acquisition of African languages, and the comparative salubrity of its climate, have recommended it to them as the spot where a station should first be formed, which may be a stepping-stone to other stations, and a general rendezvous from different parts of the main land. Here, they say, "the field is white already to harvest." They have made some essays, and the results are encouraging.

It appears to us (writes Mr. Clarke, March 3rd) to be no longer a doubtful question whether Africa be open to the preaching of the gospel. We think we have already had enough to convince us that the set time to favour her is come, and that the Baptist Missionary Society may, without fear, send forth its agents in as large numbers as its resources will admit. . . .

They should be zealous, devoted, and energetic men of God. They should be married men, with prudent, pious partners, as full of love to Africa as are their husbands. Both should enter upon their work in the spirit of cheerful faith; not afraid of a speedy dismission to glory, but willing to live, while God shall please, to promote his glory in the

salvation of souls. As many as can be obtained from Jamaica of our black and coloured brethren and sisters there should be cheerfully employed; but great care should be exercised in their selection by the missionary brethren on the spot. . . .

As to learning, we want as much of it as we can get, along with the more indispensable qualifications of deep-toned piety, real humility, burning zeal, strong faith, persevering diligence, sound good sense, a knowledge of human nature, a good constitution, a preparedness to die, a willingness to live, to labour, to suffer hardship, privation, trial, and all that God may allow to come upon his servants in the prosecution of their arduous and self-denying work.

In our last communication from Mr. Clarke, dated April 29th, he writes as follows:—

Our engagements in this place are similar to what they have been since their commencement. The sabbath attendance is good, and much that encourages our hearts appears. Two evenings in the week we give our encouragement to a school for adults; Tuesday evenings we hold a prayer-meeting, and several of our inquirers engage in prayer in a manner deeply interesting; on Wednesdays we have the inquirers in two classes, and meet them for prayer, instruction, and examination; on Thursdays we have a lecture, and on each Saturday evening we hold a prayer-meeting. We do hope that a small church will be formed here before we leave the place, and we pray that the importance of watching over it, and feeding it, may appear so great, that, without delay, missionaries may be sent over to water what we have been privileged to see planted by the Spirit; and be the instruments of planting other churches among the interesting natives, and on the adjacent continent.

We have paid several visits to the interior of the island, and have purchased a large tract of land of, I should think, 50 acres at least, from one of the aboriginal inhabitants; we are assured by many of the old inhabitants of Clarence, that the Western African Company have no claim to this land; and being close to Clarence, separated only by a brook, it will answer well for all the purposes of the mission here. On the 27th we left our residence here at four o'clock, p. m., and proceeded through the woods to Bassipoo. The road was very bad, grown up with grass, slippery, and fatiguing; and over one of the three rivers we had to be carried on the backs of our guides, yet we reached the house of the king in two hours, and found a kind welcome. He said he was very glad to see us; if we came for trade we must tell him; if for hold palaver tell him. We reminded him of our former visit, and requested him to call his people on the morning that they might hear us speak about the great God who made them. He said he would call his people. He then said,

‘I don’t know what white man (Im-pot-to) eats, so that I do not know what to give you;’ we said we had food for the night, but would thank him to sell us yams and a fowl on the coming day. We put on dry clothes, slung our coats, so that they might rest on the floor, for fear of bringing down the house: got into them as the only clean spot; got a little rice; held conversation with the natives; engaged in prayer, and lay down to sleep. But Dr. Prince, having put off his clothes, was tormented by the sand flies. I kept mine on, and did not suffer so much; indeed, I care nothing for these annoyances, their bites are only to me like the sting of a nettle, and soon the painful itching has gone; but with Dr. Prince it is far different; his hands are in the morning covered with inflamed spots, and his face is red and swollen. Music and dancing were kept up at a distance, until past midnight, but being tired, I slept soundly, and enjoyed a dream of home. On the morning we talked to the people at some length, but being badly suited with an interpreter, I fear they did not comprehend all we said to them. About eight o’clock a good interpreter from town came, according to promise, to assist us in the purchase of land; we went with due authority and attendants from the king, an hour’s walk up the mountain. The day was threatening, and the rain fell, but not heavily; we reached a delightful spot, I suppose from 2,000 feet to 3,000 above the level of the sea (for Bassipoo itself stands high, and overlooks Clarence and the sea). Here we were told to choose; I chose the highest and most open part; Dr. Prince thought a spot below, with bird’s eye peeps of the sea, and included in the same lot, was more picturesque as a spot for a residence. In the town we chose a spot for a school-house, &c., and returned to the king. He sat down by the side of a road, with twelve of his counsellors of state; ourselves, our interpreter, and his two Adeeyah attendants, made the company eighteen. All who approached were directed over a fence to pass



by at a distance, and the conversation was long and interesting; we were directed to wait at the house of the king until a further palaver was held over a dinner made for the king by one of his head men. Our interpreter attended, being a person well known to them all.

About 3 o'clock, p. m., we sent to say we wished to go; the king soon came, and said all we wished for we should have, and he should make no charge; but we might give him what we thought good; we mentioned what "*Glorio*" had got for land at Clarence, and with a similar acknowledgment, he said he would be quite satisfied. But added, we should like you to build house in town first, then we send our children, and we look upon you, and see how you do; for we do not wish to have our children beaten, or ill-used in any way, but if you live beside us we will get acquainted with you, and then none will be afraid to send their children to learn to read book. I highly approved of this; and next week we hope to pitch our tent at Basipoo, if the weather will allow us, and remain there for some time. We left at half-past 4 o'clock, p. m., and, walking rather fast, and it being down hill, we reached home in one hour and three quarters: we both attended to the classes, and I feel all the better for the exercise. A little boy started off with us, and carried a small box all the way; and at Clarence, said he had come to stop with us to learn to read book! I found he had arranged all beforehand with his parents, that they approved of his going with us; so I have tied a cloth around his loins, and taught him some of his letters, and may keep him until we return, in order to get him acquainted at least with the alphabet, that he may help us

with his companions, and give them a good report of our usage of him. Adeeyahs cannot bear to be punished with the rod: the strange practice is, for the parent to take a knife, and give the child a cut; then, when this heals and the boy again acts offensively, the father points to the scar, and reminds the boy of that for which it was made, and the danger he is in of having made on his body another token of his naughtiness.

Now, my dear sir, we have been able to procure all the land we at present require on this side of the island, but when you send us missionaries and schoolmasters, we hope to have a chapel and school at every town; and that soon the Adeeyahs will wash off the oil, clay, and paint from their bodies, cover their nakedness, and sit at the feet of Jesus, to learn his word. Polygamy, and belief in Jujus, seem the greatest barriers in the way: the last will soon fall, but the first, with the kings and head men, has a firm hold; not too firm, however, for the gospel to destroy.

I advise that all missionaries sent here be married men; and that their wives be as much missionaries, and as devoted to the work, as they are themselves. They must be men of fine feeling, as to modesty. I tremble while I think of the mischief one imprudent man might do here to the cause of God. I advise too, that your missionaries should not be of a niggardly mind, the African is disgusted with this; and the trifle freely bestowed for any favour, or service done, is always repaid by the spirit it infuses into the person rewarded; and no loss arises to the society, from prudently following such a course.

Respecting the purchase at Clarence, Dr. Prince writes, April 23rd. :—

The eastern extremity of the lot terminates in Goderich Bay, between the smaller bays, in which the wrecks of the Quorra and Alburkah are respectively perishing. Towards the south west the land is bounded by a mountain stream that affords good water throughout the driest seasons, and directly south a beautiful little river, that empties into the sea where the Alburkah is stranded, hems that border of our newly effected purchase. The land is well covered with timber, which will serve various purposes; some of it is applicable to building. You need not be apprehensive of being called upon to honour a heavy bill for the payment. A boubie, called Cut-throat, or Glorio Bo-lo-bo, disposed of it, and has received a bonus *beyond* his demand; the total cost will be under 3*l.* sterling, the *specie* given in liquidation of Glorio's demand has been a musket, two pounds and a half of powder, six pounds of tobacco, and an I. O. U. for a ewe goat!!

By this measure we have secured ample space

for buildings, pasturage, provision and garden ground *without* the jurisdiction of the West African company's agent.

I have prepared a census of the inhabitants of Clarence by visiting and inquiring at every house for the number of inmates, and have grouped them into their several nations, &c. I beg to offer to your attention the following analytic summary :—number of houses, 178; of adult males, 460; adult females, 155; number of male children (i. e. of or under the age of 15), 149; of female children, 109; total, 873. There are 108 examples of avowed concubinage, or about one-third of the women thus disgraced; deduct from the men 152 Krous, who appear to live singly, and it will leave one in every five men guilty of open fornication. There are fourteen married black couples, of whom eight have been united by brother Clarke, only one twenty-fifth of the adults is married, thus there are nine examples of illicit to every one of lawful connexion. Of

the total inhabitants, 2 are from Atta or Iddah, 5 Appa, 18 Aku, or Eyeo, 3 British Accra, 25 Binbia, 1 Bidjie, 1 Brass, 115 Boubies, 53 Cameroons, 46 Calabar, 26 Congo, 8 Cape Coast, 6 Cape Lohou, 5 England, 93 Eboe, 1 Gouru, 1 Germany, 18 Gaboon, 8 Houssa,

2 Jaloffe, 192 Krous, 4 Cape Palmas (Liberia), 1 Mandingo, 29 Moco, 1 Nyffe, 158 natives (not Boubies), 5 Otano, 1 Popo, 9 Princes' Isle, 6 River Danger, or Mooney, 2 Rio Pongo, 1 Scotland, 18 Sierra Leone, 2 St. Thomas' Isle, 6 United States, 1 Vy.

In a letter addressed to Dr. Murch, Dr. Prince continues his narrative to the 30th of April.

Three days since my colleague and I started in the afternoon for the Boubie village named Bassapou, where we had formerly been received with kindly encouragement, and had taken our first night's lodging in a Boubie hut. Our walk was fatiguing through woods and high grass which hides the narrow pathway and the holes in it, as well as the tree-roots and branches which frequently cross it; moreover the rains had made it very slippery, and the narrow ruts in it jammed our feet; however we arrived in two hours, just as the sun was setting, and, because of the lateness of the hour and of our fatigue, contented ourselves with an exchange of short compliments with Bo-e-de-ba, the Cook-ra-coo, or head man. He surrendered his house to us for the night, and we secured our hammocks so as not to bring it to the ground by our unsupported weight.

Before going away he promised to summon his people to hear us on the morning following. The sand-flies conspired with other vermin and insects to preclude me from the refreshment of repose, but the morning air, and the enterprise on which we had come, of purchasing from the king a portion of his land for the erection of missionary premises, and the promising manner in which the bare proposition was replied to, gave me a fresh impetus. Our interpreter, a respectable native of Nyffe, resident at Clarence, assured us that we might have our choice as to situation and extent; and, as conveying the declaration of our entertainer, he said, "Boubies are not greedy of ground, no occasion for any palaver about it, as it is God business you can go look upon what you want and it shall be yours." Perhaps this readiness of mind explains the disinclination Bo-e-de-ba manifested to take the trouble to accompany us through the survey of his village domain; he would not go, but gave us a conductor, one of his "gentlemen," as the noblesse are styled. After a gradual but considerable ascent continued from the upper part of the village, which is itself upon the highlands, for about three quarters of an hour, we reached a beautiful and extensive slope, bounded on either side by mountain streams, clear from underwood, bearing groups of the palm-tree, through which, and beneath their waving tops, the cool air was blowing from off the sea: of this we also had a view as well as of the town and sea-board of Clarence. It appeared to me a

most inviting spot, away from, but within an easy reach of the village, having good natural boundaries on two sides, sufficiently shaded from sun and screened from the blast of the tornado, and having excellent water within a very few minutes' command. As we were, however, at liberty to choose, we continued to climb; the way became rather more abruptly acclivous; in about twenty minutes we arrived at a height that commands a more extensive sea view, yet not so much to my taste because the reflected glare, which "a bird's-eye" position is always accompanied by in tropical scenery, distresses the senses and does not prove so cool and refreshing a location as where the sun's rays are mitigated by umbrageous trees, that are not growing so densely as to preclude the breezes: water is not so accessible from this, as at the lower site. Brother C.'s taste did not coincide with mine, so we agreed to ask for a grant that should comprehend the two preferred spots, and let the missionary who shall occupy the ground determine for himself whereabouts to erect his habitation.

We also selected a piece of ground prettily situate by a four-path-cross, and near to Bassapou, on which to construct a school-house, convenient for the children of that village, as well as of the villages Ribola and Bassilli, to and from which two of the cross paths conduct. We consider our more mountainous choice too remote for the school-house, and desired rather to be so near to the dwellings of the children as to admit of visits from their parents and neighbours, our motive being to inspire and extend that confidence these willing people seem to manifest.

Having descended we found the king and his gentlemen congregated and habited in their staterobes, that is, bedaubed all over with an unusual quantity of diverse coloured clays, mixed with palm oil, and ornamented with an extraordinary number of gre-gres, and filthy portions of the offals of wild animals. Like more accomplished and cultivated counsellors they retired to debate their subject over an ample repast. We becomingly retired after having made a full exposition through our interpreter, and by roughly tracing upon the ground the lots of our choosing, and we awaited the decision at the Cook-ra-coo house. In about two hours and a half Bo-e-de-ba reappeared with those who had climbed the hill with us, said we were welcome to his confirmation of

our measures, and though he would not *demand* any thing, he would take what we liked to offer, and was completely satisfied to receive such as we lately handed to his countryman, Cut-throat, or Glorio, on the occasion of a similar transaction.

We left Bassapou at 4 o'clock p.m., very thankful for the preventing and sustaining grace of God, which had evidently opened our intercourse with these interesting creatures, and had disposed them to receive us as the servants of a God whom they know not, yet are willing to learn of. I certainly expect that our God will have respect to this willing mind.

We hope his majesty Bo-e-de-ba will come to Clarence to-morrow for the stipulated price, and that we, together with a few of the more intelligent and promising of our inquirers, shall make an excursion in the course of the coming week to mark out the boundaries of the purchase, and to witness to the form of signing, sealing, and delivering, as we shall be instructed to prepare. We have not guessed at the admeasurement of the land—I shall not be surprised if it is thought to amount to that obtained from Glorio. These interesting arrangements collected, there will then be secured to our successors lands whereupon to erect town and country premises, each advantageously situated for the purposes of their mission, and for their personal comfort, the one presenting a salubrious and refreshing retirement from the other lower field of labour.

When we go next week to Bassapou we intend to pitch our tent, and to open school: we have for sometime been giving a few of the villagers A B C lessons at our dwelling here, and find them to be ready learners.

P. S. *Saturday, 1st May.*—From all that we have noticed and heard amongst the inhabitants of this island, whether foreigners or aborigines, is afforded the clearest evidence to our judgments that no people uninformed of their obligations to the true God, and of the way of restoration to his favour, can be found more disposed to instruction, nor can any untried ground present fewer obstacles. This is saying too little, it should not be written

negatively, but the phrase should be, that the facilities presenting here for intercourse with the aborigines and for settlement amongst them, as manifested in the simplicity, sincerity, and kindness of their welcome, have seldom greeted and gladdened the Christian explorer of foreign realms of heathen darkness. There is nothing to fear from the natives of Fernando Po; they submit their judgments and wills with remarkable readiness to the white man whom they believe friendly; they have said of us "that we are not like other white man, they like us, we be friend to them, because when we talk to them they *see our teeth*," which being construed means, we look pleasantly and smile upon them. We are now generally known, and our errand also, to the Boubies living within a day's journey of Clarence; the consequences are, they seldom take to flight when we are approaching their towns, and numbers visiting this, come to call on us.

Of course we experience much inconvenience by our ignorance of their language. Mr. Clarke has been most diligent in preparatory measures for acquiring this desideratum, and our purpose is to apply ourselves to the acquisition: this will be most facilitated by our taking residence in the vicinity of the people. The steps we have lately taken to secure a footing adjoining this and the country town already quoted will, I trust, inspire the settlers of this with a confidence that the cause of God and of their blessed peace will not be deserted, though we should depart hence before any other heralds of the truth and shepherds of the flock shall arrive. Our convictions and feelings, however, are adverse to such a trial of their stedfastness; they have had to put up with sneers, threatenings, and unkindness on the occasion of deserting empty forms of godliness for a supply of more hal-lowed means, and they naturally dread a forsaking by their new teachers, the absence of whom would likely expose them to petty persecution, and favour the malice of their spiritual foe in his subtle ways of bringing to nothing the seed already scattered.

It cannot be necessary to apologise for the length of these extracts, or for the extent to which we have allowed Western Africa to occupy the pages of this number. The measures which our brethren have adopted will be approved, we doubt not, by the friends of the Society at large, as they are by the Committee; and the publication of these details may incline some readers whom God has qualified for the work, to consecrate themselves to the arduous but honourable enterprize. It is desirable that it should be known that applications from persons of piety and talent will now be cordially welcomed; and we beg to add that devoted Christians who have some acquaintance with agriculture, especially the agriculture of the tropics, and with the useful arts in general, would be deemed peculiarly suitable.



## EAST INDIES.

## CALCUTTA.

In a letter, dated May 3, 1841, Mr. Thomas communicates the following interesting information:—

You will be pleased to hear that brother Yates and Mrs. Pearce were last Tuesday afternoon, the 3rd instant, united in marriage by brother Evans, in the Circular Road Chapel. Thus, by amalgamation, the wrecks of two families have been absorbed, and one entire family is the result. May the union prove very lasting, and productive of much happiness and increased usefulness. Both of these dear friends have experienced the sadness of a state of widowhood in this country, and the remembrance of the past will increase

the joy of the present. A letter I received yesterday from our esteemed brother, John Parsons, mentions the health of his sister, Mrs. G. Parsons, as rather infirm. He also says that she proposes to return to England when the rains come on. She has had to drink of the bitter cup of affliction, but I think has been wonderfully supported. Still her widowed heart must often bleed, and I wonder not at her resolving to return, as Naomi did, to her native land.

Mr. W. W. Evans writes thus, April 17th:—

I am privileged again to address you from this land of disease and death, in the possession of a grateful degree of health and strength. My former communications would acquaint you with the circumstances of our arrival in Calcutta, and of our location in regard to missionary labour. I assure you I have been *most fully* occupied in the constant discharge of ministerial and pastoral duties, and the active and onerous duty of superintending the benevolent institution. The church in Lál Bazar is still united and happy. Some few additions have been made to our number, and others are now anticipated. I have much to encourage me in the activity and zeal of such of our number as have ability and opportunity in diffusing around the truth as it is in Jesus; and all the members are, I trust, walking together in the enjoyment of the ordinances of the Lord, and in affection to each other. After the present repairs and alterations in the chapel are completed a general and strenuous effort will be made to support their pastor to the fullest extent of their ability. I need not add that this will afford me real pleasure. The benevolent institution requires and has much of my attention. The numbers in attendance are constantly increasing. There are now 330 boys, and 110 girls, belonging to the institution. I wish I could write encouragingly of the state of the funds: I labour in hope, and God is my witness how ardently I desire to render myself useful in the religious education of those confided to

my care. There are eight teachers and assistants in both departments, exclusive of myself.

Dr. Yates is just returned from his tour. He looks better, and is again at his beloved work of translation. Mr. Thomas and Mr. Wenger are in tolerable health. Mr. W. now lives with brother Thomas at the mission house. Mr. Ellis, since the departure of his wife, has been often unwell. The state of his health will, we fear, render his return to Europe necessary. Mr. and Mrs. Small are pretty well. Mr. Morgan is actively engaged at Howrah, and is quite well. His constitution appears to agree with the climate, but poor Mrs. Morgan is a constant sufferer from this cause. I visited him a few weeks ago and preached to his people. He has recently baptized five. Our house is situated in Bow-Bazar, (No. 29,) three doors from the Benevolent Institution, and about forty or fifty from the Lál Bazar Chapel, but between them. This renders it a desirable abode for me, more particularly for the hot season, now commencing. Whilst I am writing the thermometer is at 92 in my study, and I am bathed in perspiration. To-morrow is the sabbath, and I have work before me. This must be my apology for not writing at greater length. Present our united regards to all our dear friends, and accept the same yourself. We often talk of you and them. Pray let us hear from some of you. Not a letter has reached us yet, except one from dear George Pearce, for which thank him heartily.

On the same day Mr. Ellis wrote thus from Entally:

Our dear friends Mr. and Mrs. Small reside here, or rather I reside with them here. He has taken charge of the Native Institution, while on myself devolves the care of the Native Christian Institution and Theological De-

partment, (as I fully feel conducted with much weakness and imperfection) both in its educational and domestic duties, since it is impossible without some knowledge of the language to attend to the latter. I am sorry also

to say that my own health is very infirm, and but little prospect of its being much improved. A chronic disease of the lungs, caused by a good deal of speaking labour and the impure atmosphere of Bengal, quite prevents my preaching; but I have voice enough for the class-room, and what God gives me I desire to use for his glory. Two medical men, our attendant and another I have consulted, give me no hope of its being better in this climate. Their fear is that it will change to acute inflammation, and whenever this may be I expect to be ordered immediately to leave. To God I commit myself; and if it be his will to spare my life and my health (poor as it now is), I am pledged to our dear native students of the senior theological class, not to leave at least for four years, the remaining time of a course of study which, with the Divine blessing, will

fit them for stations of important usefulness. To the Lord, however, I leave all future events and arrangements: I am his servant, and let him do with me as seemeth good in his sight. From these prospects I do trust the committee will feel the immediate necessity of strengthening the mission here. It is some two or three years before a brother can take up some departments of labour, and hence the urgent necessity of having brethren preparing for it. I am very sorry further to say, that the Native Christian Institution is now nearly 1,500 rupees in debt. And without help, bitterly reluctant as we are, nothing appears but a large reduction in the present number of boys and young men. On Thursday last we had the annual meeting of the Calcutta Auxiliary, Dr. Duff in the chair. It was an interesting and well attended meeting.

### MONGHYR.

A letter addressed to Mr. Dyer, by Mr. John Parsons, who it will be remembered was his nephew, and the junior brother of the late Mr. George Parsons, dated April 7, contains the following passages:—

Our voyage up the river was a quick and on the whole a pleasant one. It was not attended with any remarkable events. Only once, viz. at Rajmahal, did dear Mr. Moore and myself distribute a few tracts. At Bhagulpore, which we reached on Christmas day, dear Sophia was too much affected to visit the scene of her lamented George's last illness, and dear Jane staid with her in the boat, but Mr. Moore and myself went to the judge's, the hospitable Christian friend with whom dearest George staid, and there I had my first interview with brother Leslie. After our arrival, Mr. Leslie soon made up his mind to leave. I am happy if my coming, by having afforded him this opportunity of leaving for a while, shall be the means of prolonging a life so truly useful. His sterling, decisive, prudent character has procured for him here, in every quarter, the highest esteem and almost unbounded influence, besides the love borne to him peculiarly as a pious and faithful minister. We have not heard of his progress since he embarked, but prayer is made of the church

for him continually. We earnestly hope his health may be permanently restored, and his soul greatly invigorated by this visit. Meanwhile, I think the church have reason to be especially grateful (I feel I have) that such a substitute as dear brother Lawrence has been sent to supply his place in his absence. He is a lovely, persevering labourer; and to us, as friends, both Mr. and Mrs. Lawrence have become very dear.

I desire to be truly grateful for the measure of health my dearest Jane and myself have enjoyed. I have been, I think, with no exception worth mentioning, as well as in England. I cannot say quite as much as this of my dear Jane. She has, perhaps, a greater tendency to bilious affections than at home, and her strength is somewhat less. Still she has suffered no alarming illness, and has had no fever. She has just recovered from a severe pinch of rheumatism in her face, which affected her general health considerably the week before last. She is now well.

Mr. Lawrence writes as follows:—

*Monghyr, May 31st.*

It will be a satisfaction to hear that we are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed. God has graciously preserved all our little society here stedfast in their adherence to his word and doctrine, and in a constant attendance to the means of grace. Our congregations have kept

up remarkably well since dear brother Leslie's departure. We have lost some by removals from the station, but we have gained others, and all the regular residents continue to attend as formerly. And I do hope that the word is not preached in vain. One person who, when he came into the station two years ago, knew nothing more about religion than the name, has lately come forward and declared

that his mind has been deeply affected for a long time past with a sense of his own sinfulness; he can find no rest but in looking to Christ, and earnestly desires to cast in his lot with the people of God. We have great hopes that he is a true penitent.

There is, however, a disposition to listen to the preaching of the gospel. This is not a new thing here, and therefore cannot be supposed to proceed from mere curiosity with all, if it be the case with some. The fixed attention, and apparently great concern, with which not a few on some occasions listen to the preaching, would lead you to hope that their hearts are not unaffected with what they hear. Would that we could hear some of them crying out, "Men and brethren, what must we do?" Surely the time is not far distant when this anxious inquiry will greet our ears more frequently than has been the case hitherto. There are not wanting indications that the truth, though silently and slowly, yet is surely prevailing in this land of ancient and deep-

rooted idolatry. And every year brings fresh proofs that this idolatry is on the wane. Nothing can be more certain than that it must fall; and if the church of Christ awake to a sense of her responsibility, and put forth all her energies in a right spirit and with right aims, the kingdom of righteousness and peace must *speedily* be established upon its ruins.

About the close of last month the cholera prevailed much among the natives of the station, and many died. It visited our little band of native Christians, and took from them one of their number, who not long ago appeared the most healthy. The disorder seized him at first mildly, but afterwards very violently; and though the violence of the symptoms was arrested, yet he gradually sunk, till at last his spirit fled, we hope, to the presence of his Redeemer. The painful event has deeply affected our little church; they seem to regard it as a voice saying to them, "Be ye also ready." Oh, may the Spirit of God enable us all to profit by these solemn lessons.

## CEYLON.

Our number for April will have prepared our readers for the return of Mr. Daniel from Hanwella to Colombo. He dates from Colombo, March 10th, a letter which contains the following paragraphs:—

Since Mr. Harris's removal to Kandy, I am come to Colombo to occupy this station, and superintend all the other missionary stations which are contiguous to us, viz. Hanwella, Byanville, Kottigabavatta, Hendela, and Calang. Mr. Harris takes Kandy, Matelle, and the other stations he may be the means of forming. We have agreed that he shall keep his pecuniary accounts with the society, and I will do the same, so that we shall not interfere with each other.

I visit Hanwella once a week, and send them help once a month; so that I hope things will not deteriorate there. I find the state of missionary labour, in and about Colombo, less

favourable than I had expected before my return. Some places have a favourable, and others a discouraging aspect. But we must go on through difficulties and discouragements till we are called home. I baptized and received to the church six natives on the last Lord's day. Mr. M'Carthy expects to receive four new Portuguese members next Lord's supper day. We have begun a new place of worship at Kottigabavatta; it will cost about 105*l*. I hope 60*l*. will be raised here; for the remainder we must look to friends in England, who I hope will aid us to erect a house of God as well as furnish a missionary.

Mr. Harris writes from Kandy, April 16th:—

The signs of success are becoming more and more apparent, and a wide field is extending to our view, about the duty of occupying which, there cannot, I conceive, be two opinions. Since I wrote to you last, I have received intelligence of a fresh interest having sprung up at Matura, almost at the southern extremity of the island, and distant from here about 200 miles. The circumstances are briefly these:—Mr. Silva, our native missionary at Matelle, having married from Matura, has had communications from time to time with different people there; and after repeated requests for help, at last sent down a person, previously employed by himself, to see what success might be obtained in further-

ance of the great object. As Matura was the man's native place, he entered upon his task with some energy; and the last report states, that twenty or thirty candidates are waiting to receive baptism; that about 50*l*. has already been subscribed towards building a place of worship, and that our presence is requested to establish this interest upon a solid and permanent foundation. I have, therefore, partially pledged myself, at the beginning of June, to go so far, if I can safely leave for a fortnight, relying upon your supposed conceptions and approval of my plans, and especially upon the arrival of another competent European missionary, to take this place into his charge. The plan I mentioned to you some months



ago seems to meet with the divine approbation, by the unexpected opening thus made. Galle, which is 25 miles from Matura, is the town of next importance after Kandy; and a location *there*, upon the same footing as that here and at Colombo, will tend to bring towards perfection a system which, I am persuaded, will multiply good to a mighty extent, and lead to the erection of such imperishable buildings as neither time nor eternity shall be able to shake. The arrival of Mr. Dawson, and the operations of the press, are only stronger inducements towards a completion of our organization, and I shall wait to receive some official recognition of the course I am adopting.

If your committee were to withhold this necessary link in the chain of operations, I design to establish here, yet it is the province and prerogative of Deity to say for how long! Momentarily, with the rod of his love, he could smite your hearts in the period of deliberation, and the tide of benevolence would bear down every opposition, and carry away, by its irresistible vehemence, every supposed difficulty. If, therefore, I should succeed in my ultimate arrangements, I shall adore that inscrutable Power as the energetic cause, and love *you* as the willing agents which he took delight in setting in motion. Where must be, then, the Christian's faith, if he can doubt under such circumstances? Great things will the Lord our God show unto us, if, without reservation, we cast ourselves, and *the whole world*, into his arms! The Christian's burden is no less than the intellectual universe! The whole creation of *men* groans and is in pain. Put forth your moral power, and I shall perhaps live to paint in glowing colours the loveliness of that spiritual transformation to which you will have been contributors.

Another point around which I have begun to move is, the foundation of an English school, irrespective of attaching the annual expenditure to the society. From intelligence conveyed to me, and deliberations held, unanimous opinions as to the expediency and success of such an establishment prevail. It would materially advance the literary and

moral culture of the colony, and strengthen the bands by which our society is now becoming more extensively and yet more closely united. The difficulties from superabundance in England, render this proposition rather favourable to the minds of impartial observers than otherwise. I do think it worth even an advertisement in the Baptist Magazine, or a public appeal of some kind. The academy should be fixed here, and for boarders, it is said, between 30*l.* and 40*l.* per annum will be paid.

We have got already a pleasing little church: about thirty communicants assembled the last time we broke bread. I was at Matelle last Lord's day, and baptized six persons. The marriage laws here are a great obstacle to our course: Mr. Oakley, the church missionary, refused to marry a person, because of his being baptized by us, calling him an anabaptist. We have no means of redress in this instance without lodging a complaint against him through the archdeacon to the "bishop" at Madras, and then it would all be labour in vain. The present system of ecclesiastical monopoly on this head, as on others, is a premium upon irregularity and disorder. Many pious people cannot any how get married. If unbaptized, marriage is refused, and this if it be the case with only one person out of the two. We are obliged, therefore, to point to the intrinsic sanctity of the marriage tie, apart from human laws of ratification, and on this footing admit our converts to the fellowship of the church. I have just drawn up a petition for signature, which will be signed by some hundreds, and shall publish our oppression in "The Investigator," to which we have got upwards of 200 subscribers already. We have to struggle through great difficulties. In consequence of the arbitrary proceedings about marriage, many are afraid to venture wholly upon us. It is a serious thing to reputable young men to have this obstacle to social happiness lying in the way. So again, a corpse, unless it obtain ecclesiastical favour, must be buried in the jungle. I have no other churchyard for my children should they die.

## WEST INDIES.

### JAMAICA.

From Mr. May, Falmouth, June 21.

For three weeks or a month past, I have been seeking for that invaluable blessing health, and have, I hope, through the blessing of God, succeeded in obtaining as large a measure of it as I enjoyed previous to the attack. My sickness, which was a bilious af-

fection, attended with great lassitude, was, I believe, the result of over-exertion, and exposure to the sun; but the Father of all mercies has blessed the means resorted to, and I hope to return to my dear people by the latter end of next week; nor could I have absented my-

self so long from them, but for kind and brotherly assistance. My health upon the whole is I think, in general, quite equal to that which fell to my lot in my native land, notwithstanding my work here is far more arduous than it was there; but multiplied labours are calling for greater demands upon my strength, which threaten, if assistance be not procured, to undermine my constitution and lay me prostrate; God, however, can give strength equal to the day, and hitherto I have been wonderfully supported. Nor is the preaching

of the gospel unattended with a blessing; almost every week persons recently awakened come enquiring about the things of heaven; whilst those who have put on Christ by baptism are, as far as we can ascertain, walking consistently. In visiting the stations of my honoured brethren I have been much pleased and edified by the faithfulness they evince in the discharge of their numerous and important duties, and by the piety, and zeal, and increasing intelligence of the people committed to their care.

From Mr. Williams, Mandeville, June 28.

It affords me much pleasure from this distant country to bear testimony of the progress of the gospel, and the triumphs of the Saviour. I can scarcely imagine a more interesting sphere of labour than the one in which I have the honour to be employed. Such is the prospect of the mission in the parish of Manchester, as to afford abundant encouragement for laborious effort; and I gratefully acknowledge the kind providence which has directed and conducted me hither. People every where are desirous of receiving Christian instruction, and great anxiety is manifested by multitudes for the salvation of their souls. Sorry I am that I am not able fully to answer every call for help. Both our stations, Vale Lionel and Mandeville, are of so interesting a character as wholly to engage my sabbaths at present. Both the congregations are very large, and require particular attention. I hope after a little time, when I am well supplied with schoolmasters to be able to divide my time more equally between the various stations in the parish. But well can it be said that in Manchester, "The harvest truly is plenteous, but the labourers are few." O that the Lord would send more labourers into this harvest. You will be delighted no doubt to receive an account of our first baptism in the parish of Manchester, by a Baptist missionary. On Lord's-day, June 20th, 1841, I had the pleasure of baptizing 123 persons in the river at Vale Lionel, on a profession of their repentance towards God and faith in Christ Jesus our Lord. The place chosen for the administration of the ordinance was very suitable, beautifully shaded by trees; and the stillness of the morning gave peculiar solemnity to the event. The whole of the Saturday night previous was spent by a great number of people in prayer and praise; and as the day broke an immense

crowd of people assembled at the river's side. At a quarter past five o'clock, we commenced service; and, including the singing, prayer, address, and baptizing the 123 persons, the whole was closed in three quarters of an hour. Oh, it was a solemn service. Many shed tears on the occasion, and some who had never before witnessed such a service left the spot, saying they had never seen such a solemn scene before. I feared that, as it would be a novelty to many, we should have interruption, but I was happily disappointed. All were serious, while some seemed astonished. Some, that were strangers to these sights, said their ministers told them immersion could not be the right mode, for the 3,000 on the day of Pentecost could not have been immersed in so short a time as one day, but at the rate the minister baptized this morning they saw no difficulty in it. During the previous week, numbers of men and women were busily employed in enlarging the class house, in which we purpose worshipping till our new chapel is finished. In this place, immediately after baptism, a great number assembled for prayer. At eleven, I preached from Luke xv. 10, to a very large congregation, after which I gave the right hand of fellowship to the newly baptized, and administered the Lord's supper. Happy day! A day never to be forgotten by numbers in the parish of Manchester. You may think me premature perhaps in baptizing these persons, as I have not been long settled amongst them; but it must be remembered they have long been under instruction; a schoolmaster has been with them for some time, and members from other churches, who have settled in the township, have taken the lead amongst them; and I have carefully examined them all previous to baptizing them.

# TABULAR VIEW OF SCHOOLS IN CONNEXION WITH THE "JAMAICA EDUCATION SOCIETY," FOR 1840.

SCHOOLS. In what Parish and County situate.	When commenced.	No. admitted since 1st Jan.	DAY SCHOOLS.				Evening.	Sunday.	Names of Masters and Teachers.	Inspectors.
			Boys.	Girls.	Infants.	Total.				
COUNTY OF SURREY.										
Bele Castle, St. Thomas in the East	1834	..	35	40	15	90	4	120	Mrs. Kingdon, and Miss Davis.....	Rev. J. Kingdon
Kingston, East Queen Street.....	1816	..	..	..	..	393	..	641	Mr. G. Rouse, and Miss Simpson.....	Rev. S. Oughton
Stanley Hill, St. Andrew's.....	..	..	..	..	..	42	..	57	Mr. W. Spraggs.....	Ditto
Kingston, Hanover Street.....	1838	104	..	56	..	56	..	50	Mrs. Nicholson, and Miss Nicholson	Rev. J. Tinson
Knights' Ville St. David.....	1839	229	66	57	30	153	..	92	Mr. and Mrs. Rae.....	Ditto
COUNTY OF MIDDLESEX.										
St. Ann's Bay, St. Ann's.....	1840	..	..	27	..	27	..	450	Miss Clack .....	Rev. T. F. Abbott, and B. Millard
Ocho Rios, ditto.....	1838	..	..	..	..	..	..	200	..	..
Coulart Grove, ditto.....	1837	..	..	..	..	90	..	100	Mr. J. Higgin .....	Ditto
Nichols' Mount, ditto.....	1837	..	..	..	..	..	..	..	Mr. J. Ellis.....	Ditto
Stacey Ville, Clarendon.....	1838	..	..	..	..	36	..	60	Mr. H. Beckford.....	Ditto
Brown's Town, St. Ann's.....	1836	..	..	..	..	230	..	730	Mr. and Mrs. Armstrong, and Miss Drayton.....	Rev. J. Clark
Sturges Town, ditto.....	1839	..	..	..	..	130	..	478	Mr. and Mrs. Gabbadon.....	Ditto
Buxton, ditto.....	1838	..	..	..	..	134	..	320	Mr. R. Brown, and Mrs. M'Innes...	Ditto
Bethany, ditto.....	1838	..	..	..	..	..	..	..	..	Rev. H. J. Dutton
Clarkson Ville, ditto.....	1839	..	..	..	..	180	..	468	Mr. J. Johnson.....	Ditto
Stepney, ditto.....	..	..	..	..	..	40	..	..	..	Ditto
Mount Zion, Clarendon.....	1838	..	..	..	..	57	..	100	Mr. T. Henry.....	Ditto
Port Maria, St. Mary's.....	1838	197	..	..	..	..	..	70	Mr. B. C. Barrett, & Mrs. Williams	Rev. D. Day
Oracabessa, ditto.....	1839	..	..	..	..	..	..	80	Mr. W. Higgins.....	Ditto
Spanish Town, St. Catherine's.....	1825	2100	160	178	104	442	38	641	J. O'Meadly, E. Carr, M. M'Vicar, and E. Robinson.....	Rev. J. M. Phillippo
Passage Fort, ditto.....	1836	520	53	52	..	105	32	135	Mr. and Mrs. Harriot.....	Ditto
Sigo Town, St. Thomas in the Vale.....	1836	235	59	68	..	127	16	165	Mr. and Mrs. Oglborne.....	Ditto
Sturges Town, St. Catherine's.....	1837	231	32	49	..	81	9	..	Margaret Lawrence.....	Ditto
Kitsoun Town, St. John's.....	1838	55	20	22	..	42	4	20	Mr. and Mrs. Ennes.....	Ditto
Rock River, St. Thomas in the Vale.....	1838	16	6	3	..	9	5	12	Agnes Anderson.....	Ditto
Dawkins's Caymanas, St. Catherine's.....	1838	123	65	31	..	96	22	16	Mr. and Mrs. Archer.....	Ditto
Clarkson Town, ditto.....	1839	..	..	..	..	..	230	7	Edward O'Meadly and others.....	Ditto
Vale Lionel, Manchester.....	1840	120	62	58	..	120	5	135	Mr. and Mrs. P. O'Meadly.....	Ditto
Victoria Township, ditto.....	..	..	..	..	..	..	..	..	Mr. and Mrs. Roden.....	Ditto
Old Harbour, St. Dorothy.....	1835	..	75	58	..	133	..	138	Mr. J. Walker.....	Rev. H. C. Taylor
New Lionel, Vere.....	1840	..	..	..	..	32	..	..	Vacant.....	Ditto
Mount Freedom, Clarendon.....	1840	2	12	8	..	20	..	..	Mr. J. Weston and Sons.....	..
Jericho, St. Thomas in the Vale.....	1834	..	56	51	..	11	..	116	Messrs. S. and D. Merrick.....	Rev. J. Merrick
Mount Herman, ditto.....	1836	176	76	69	..	145	..	172	Miss C. M'Tavish.....	Ditto
Luckey Valley, ditto.....	1837	..	28	32	..	60	..	120	O'Meadly.....	Ditto
Mount Nebo, ditto.....	1840	..	11	8	..	19	..	91	R. Watson.....	Ditto
Smyrna, St. Ann.....	1839	..	67	24	..	91	..	80	C. Lewin.....	Ditto
COUNTY OF CORNWALL.										
Rio Bueno, Trelawny.....	1837	..	62	65	..	127	..	185	Mr. and Mrs. Innes.....	Rev. P. H. Cornford
Stewart Town, ditto.....	1837	..	73	37	..	110	..	240	Rev. B. B. Dexter ( <i>pro tem.</i> ).....	B. B. Dexter
New Birmingham, ditto.....	1839	..	3	20	..	50	..	130	Miss Thomas.....	Ditto
Falmouth, ditto.....	1839	577	71	38	66	165	..	448	Misses Troop, and Johnson.....	Rev. W. Knibb
Refuge, ditto.....	1835	..	114	96	116	326	..	252	T. Knibb, Misses Popplewell, and Clark.....	Ditto
Camberwell, ditto.....	1837	..	74	53	..	127	..	220	J. Wallace.....	Ditto
Tharp's ditto.....	1838	..	27	26	..	53	..	68	A. Stephenson.....	Ditto
Green Park, ditto.....	1839	..	30	22	..	62	..	62	J. Whittaker.....	Ditto
Waldensia, ditto.....	1837	..	65	47	..	112	..	160	J. M'Laughlin.....	Rev. J. E. Henderson
Montego Bay, St. James's.....	1835	..	..	..	..	271	..	610	Mr. J. Tanley.....	Rev. T. Burchell
Shortwood, ditto.....	1837	..	..	..	..	101	..	225	B. Smith.....	Ditto
Mount Carey, ditto.....	1836	..	..	..	..	309	..	796	J. C. Hayles, and Mary Morris.....	Ditto
Retul Hill, Westmoreland.....	1837	..	..	..	..	159	..	270	Misses Reid and Plummer.....	Ditto
Tottenham, St. James's.....	1838	..	..	..	..	90	..	124	Mr. and Mrs. Vaughan.....	Ditto
Rydals's Vale, ditto.....	..	..	..	..	..	1	..	..	Mr. J. Scott.....	Ditto
St. Peter's Hill, St. James's.....	1837	..	132	68	..	198	..	410	Rev. T. Picketon.....	Rev. W. Dendy
Delisleph, ditto.....	1837	260	70	66	..	136	..	233	Mr. Baylis.....	Ditto
Maldon.....	1837	79	25	30	..	55	..	71	James Lovemore.....	Ditto
Sudbury, ditto.....	1840	93	52	33	..	85	..	..	W. P. Russell.....	Ditto
Bethaalem, St. Elizabeth's.....	1840	38	26	5	..	31	..	51	James A'hor.....	Rev. J. May
Savanna-la-Mar, Westmoreland.....	1838	..	..	..	..	63	..	82	Miss Hutchins, Miss Vanhorne, and Miss Lake.....	J. Hutchins
Fuller's Field, ditto.....	1838	..	76	54	..	130	..	106	Mr. James Valentine.....	Ditto
Runyan's Mount, ditto.....	1839	..	..	..	..	32	..	43	Mr. R. L. M'Murdoch.....	Ditto
Lucan, Hanover.....	1840	40	..	40	..	40	..	170	..	Rev. E. J. Francis
Green Island, ditto.....	1838	..	48	49	..	93	..	150	..	Ditto
Gunner's Mount, ditto.....	1837	..	52	45	..	97	..	165	A. D. Campbell, & Miss Chambers.....	Rev. E. Woolley
Bamboo, ditto.....	1840	30	..	..	..	30	..	..	Edward Mirey.....	Ditto
County of Cornwall.....	..	..	..	..	..	3069	..	5248	..	..
County of Middlesex.....	..	..	..	..	..	3170	403	5667	..	..
County of Surrey.....	..	..	..	..	..	734	4	960	..	..
Total.....	..	..	..	..	..	6961	407	11,875	..	..



The fourth report of the "Jamaica Education Society," of which Mr. Tinson is Treasurer, and Mr. Knibb, Secretary, has just been received. In addition to the tabular view on the preceding page, we subjoin an extract illustrative of the state and prospects of this useful auxiliary to direct missionary operations.

The committee of this society in presenting its fourth annual report has to rejoice in the increase to the number of children in their schools, and the additional support they have received from England; though, at the same time, it is to them a matter of deep regret to know that the scanty nature of their means prevents them from enlarging, as they wish, the field of their operations.

By reference to the tabular view it will be seen that there are between 17 and 18,000 children under instruction, but the committee feel confident that the present numbers could be easily doubled if they were furnished with the means to set in operation more extensive machinery.

The instruction of youth is now considered of the greatest importance by all parties, but if there be one part of the world where its importance is felt, and where it is needed more than another it is the interesting field of mission labour—Jamaica.

From causes well known to our friends in England, the mass here, though evidently paying attention to religion, is unable to read, and, consequently, cannot appreciate the advantages of education; it is not therefore surprising to find children who ought to be in the school-room, in the field or provision ground. While, however, this evil is daily decreasing, we feel that it will not be *entirely* destroyed, unless the access to the school-room is made easy, both as it regards terms and distance. The children of the peasantry of Jamaica must, at present, have all difficulties taken out of their way—they are not yet in a condition to surmount them.

Your committee would not, however, have you suppose that the children under their care are not progressing—their progress is, indeed, surprising, and their anxiety to improve, in many instances, exceedingly pleasing. Your committee are not willing to allow, that the attainments of the children here are at all inferior to those at home who enjoy treble the advantages. Nor is that disposition on the part of the parents, of which we have spoken,

to keep their children at work and therefore from school, at all on the increase, but most visibly on the decline, and as the results of instruction display themselves will be entirely destroyed.

It is a matter for deep consideration that the prosperity and final success of the African mission must depend, in a great measure, upon the instructions imparted to the children of Jamaica. Those who feel most, and who will ever take the deepest interest in Africa, are her sons and daughters here. Those whose constitutions are most fitted for her climate are to be found here. But they require other qualifications besides sympathy and physical fitness; they must be brought under instruction—mental and religious cultivation, before they will be properly qualified to enter the field of superstition, of treachery, and blood—Africa. Let the children of Jamaica be *well* educated and their minds early stored with the truths of the gospel of Jesus Christ and, with God's blessing, men will always be found ready to carry the glad tidings of mercy to that land which has so long been deluged with the blood of its inhabitants, but whose woes and lamentations could never reach the iron-hearted manstealer, which tidings shall not merely overthrow the infernal system of slavery, but impart unto the children of Ham that freedom which has been purchased by the blood of the Son of God.

Your committee in closing this report beg leave to state that their treasurer the Rev. J. Tinson, and the Rev. W. Dendy, one of the members of the committee, are about to visit England, and have been requested to state the claims of, and press for additional support to this society. We trust that their statements and appeals will be attended to. Let the blessings which must accrue to the people *here*, from education—let the blessings which must flow from there to Africa—let the overthrow of the accursed slave-trade—let the salvation of souls—the promotion of God's glory, force upon you the claim of this Institution.

### PASSAGE FORT.

The ordinance of baptism was administered at Passage Fort by the Rev. James M. Phillippo, on the 13th ult. to 28 individuals who had, for some time previously, given evidence of "repentance towards God, and faith in our Lord Jesus Christ."

Among the number was Mrs. Hume, (wife of the Rev. William Hume, of Spanish-Town) whose views, with regard to the subjects and mode of baptism, underwent the change which she now publicly avowed, for a considerable time before she devoted herself to missionary

work, but owing to circumstances, it was thus delayed until after her arrival in Jamaica.

The solemn ceremony was performed in the sea, near the mouth of the River Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and multitudes were in canoes, which formed a semicircle by the place of baptism.

The candidates were at the water's edge at the early hour of five. The morning was beautifully fine; the sea calm and peaceful; reflecting, as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behaviour of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

In a subsequent part of the day our friends were received into fellowship with the church, and partook of the sacrament of the Lord's Supper. All the services of the day were

deeply interesting. May they prove highly profitable to all who attended them, and to God shall be all the glory.

#### BAZAAR.

The sale of useful and fancy articles at Passage Fort, took place on the 27th of April last, under the active superintendence of the Rev. J. M. Phillippo, Mrs. Phillippo, and friends. The commodities, which were chiefly of the useful kind, were furnished by benevolent ladies in England, in aid of the schools under the direction of Mr. Phillippo. On the present occasion, all circumstances considered, the proceeds were considerably greater than was anticipated, amounting to full 59*l.* sterling; thus reflecting the highest credit upon the inhabitants of the district in general.

### HONDURAS.

Mr. and Mrs. Hosken, who arrived at Belize on the 20th of March, have removed thence to New York. They had both been ill, and Mr. Hosken considered it to be their duty to remove to a climate more congenial with their constitutions.

### HOME PROCEEDINGS.

#### DEATH OF THE REV. JOHN DYER.

The last Missionary Herald was prepared for the press by the diligent and amiable servant of Christ with whom the publication originated, and who occasionally referred with pleasure to the fact that he had been enabled to attend to the editing of every successive number. The work, however, now devolves on other hands, Mr. Dyer having ceased from his labours on the 22nd of July.

At a full meeting of the committee, which was held on the 29th, the following resolution was passed unanimously:—

“Resolved,

“That this committee, in recording on their minutes the decease of their invaluable co-adjutor and beloved friend, the Rev. John Dyer, desire, with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending providence by which the society has been deprived of its senior secretary, and his family bereft of an affectionate and revered parent. They call to mind, with feelings of mournful satisfaction, the numerous and important services which

he was enabled to render in the promotion of the Redeemer's kingdom, both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him; and, with devout thankfulness, they reflect upon the Christian virtues which adorned his blameless life, and on the unimpaired integrity and uniform consistency of his personal character and official conduct down to the period of his deeply lamented affliction and death. Under the distressing circumstances amidst which that event has taken

place, they feel it a duty which they owe to his memory, to his sorrowing widow and family, and to the constituents of the society, to pay their public and unanimous tribute of respect and Christian love, to his moral worth, his dignified and amiable deportment, his entire consecration to God; and to the accuracy, punctuality, and uprightness, which characterized to the last, and through the preceding period of twenty-three years, the performance of the onerous and responsible duties of his office."

It was thought desirable that, before the management of the accounts was transferred to other hands, they should be investigated by the official auditors. The auditors therefore met, and having examined them to the 13th of July, the last day on which they were under Mr. Dyer's care, they reported that they found them correct; and that there was at that date cash in the Bank, 41*l.* 5*s.* 8*d.*, and in the cash-box, 541*l.* 8*s.* 1*d.*, making together 955*l.* 14*s.* 5*d.*, there being a balance due to Mr. Dyer of 7*l.* 2*s.* 3*d.*

This proof of the accuracy with which the pecuniary concerns of the society were conducted by our late revered secretary to the last, is gratifying; but while it is published, in justice to his memory, it is necessary to add, that the balance in hand must not be taken as a criterion of our financial state, as the committee has been compelled, during the last few months, to borrow considerable sums, which are at present unpaid.

## ARRIVAL AND DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Leslie, with their two children, and Mrs. Ellis and family arrived from Calcutta on the 23rd of July. The voyage has been so beneficial to Mr. Leslie that he is now in perfect health; we regret to have to add that Mrs. Ellis continues to be in a very debilitated state.

Mr. Tinson and family arrived from Jamaica on the 14th ultimo. Mr. Tinson's health is partially recruited.

A letter has been received from Mr. Bon-tem, announcing that he and Mr. and Mrs. Littlewood had arrived safely at the island of St. Thomas, on their way to the Bahamas. It is dated July 1st. They expected to remain on the island about a week, and hoped that in about a week more they should reach Nassau.

Mr. Gibson, whose designation took place at Watford on the 6th ult., has left London for Portsmouth, there to embark for Calcutta in the Vernon, Captain Gimblet.

Mr. Dendy requests us to state that as he expects to leave England for Jamaica, either

at the latter part of October or the beginning of November, he will feel thankful to any friends who may have boxes of articles prepared for Jamaica, to be sold for the benefit of the schools, to forward them in good time to the Mission House, at Fen-court, specifying the particular schools for which they are intended. He adds, that several teachers are ready to accompany him to Jamaica, to occupy important stations in that highly interesting island, but the number must depend upon the contributions of friends for their outfit and passage. He therefore appeals to those who feel an interest in the welfare of the children of the negro race, to assist in this undertaking, the future condition of the island depending upon the means that are now employed to educate and train the rising generation. Friends desirous of assisting in this work will oblige Mr. Dendy by giving him an early notice of their intention, that time may be given to those who are willing to embark in this important enterprise to secure a passage, and prepare for their voyage.

## LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. A. Leslie, 3 March, 1841; Rev. J. Thomas, 8 May; Rev. J. Lawrence, 31 May.

### WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, 25

May; Rev. J. Kingdon, 17 June; Rev. S. Oughton, 17 June.—Port Maria, Rev. D. Day, 15 June.—Mandeville, Rev. J. Williams, 28 June.—Anotta Bay, Rev. J. Dalwell, 12 and 27 May.—Montego Bay, Rev. T. Burchell, 25 May, 8 June.—Falmouth, Rev. W.



Knibb, 4, 21, and 29 June; Rev. J. May, 21 June; Rev. J. E. Henderson, 20 May.—Manchioneel, Rev. J. Kingdon, 28 May.—Lucea, Rev. E. J. Francies, 12 June.—Brown's Town, Rev. J. Clark, 28 May.—St. Ann's Bay, Rev. T. F. Abbott, 2 June.—Stewart Town, Rev. B. B. Dexter, 10, 14, and 19 May.

passage out at St. Thomas's, 1 July.—Nassau, Rev. H. Capern, 7 June.

HONDURAS.—Rev. C. H. Hosken, 13 May; at New York, 2 July.

WESTERN AFRICA.—Fernando Po, Rev. J. Clarke, 26 April; Dr. Prince, 23 April.

BAHAMAS.—Mr. W. Bontems, on his

### ACKNOWLEDGMENTS.

The Committee beg thankfully to acknowledge the following:—a box of useful articles for Mr. Henderson, of Belize, from Mrs. Clements and Miss Sargent, of Laytonstone; two parcels of magazines, &c., from Mr. Lomax, of Nottingham; a small paper parcel for Mr. Dawson, of Ceylon; two boxes of clothing and haberdashery from Watford, for Mr. Burdchell; a box of fancy articles for Mr. Phillippo, from Mrs. Grey, Jersey; a parcel from Mrs. Nelham, for Africa; a large case of magazines and pamphlets from the Misses Keene, of Hampton; a box for Mr. Dallewell, from Sunderland; a box for Mr. Henderson, Belize, from Waterford.

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of July, 1841.*

Subscriptions.			ESSEX.			HERTFORDSHIRE.			KENT.			LANCASHIRE.			NORFOLK.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			NORTHAMPTONSHIRE.			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# IRISH CHRONICLE.

SEPTEMBER, 1841.

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MR. MULHERN, of Conlig, County Down, writes to the secretary, under date of July 28, concerning a station at some distance from his residence where he had recently visited :

The day being very fine I thought of preaching in the open air, and stuck up my placards giving notice of the time and place. At the appointed hour more than 500, for the most part well-clad and respectable-looking persons, assembled. I addressed them, after singing and prayer, for about an hour, from Acts xi. 26, while each, without a single exception, as far as I could notice, listened with breathless attention. After service, a gentleman spoke out of the crowd, and asked if I could announce, before the people would disperse, when I could come again, adding that he understood the people would be glad to have a promise from me to this effect. I asked where I might preach the next time; and another person replied by saying, "If you mention the day, we shall have the place appointed, and the people noticed." I said I would come on next Monday week, and they appeared greatly pleased. This I trust is a door opened by Him "who openeth, and no man shutteth." Of this place it may be said, "The harvest truly is plentiful, but the labourers are few." Oh, that the Lord of the harvest may soon send forth more labourers into this part of the vineyard!

Mr. M. also appeals for a Scripture reader, and for aid towards his chapel at Conlig, in the following terms :

If the Society could send to this district an active, pious, well-informed scripture reader, his labours would greatly strengthen our hands, and I doubt not be made a great blessing. . . . We are progressing with our chapel; and now that we have put a hand to the work, we must (God willing) try to have it roofed in before the winter. If the Committee or some friend would have the kindness to lend us £40 or £50 on interest, I hope we would be able to pay them in a few months, when an application which I am making in various directions will have had time to operate: otherwise the work must be again suspended, and then in all probability we shall not be able to get it covered in before the winter, and this would be a severe shock to the cause we are striving to advance here, and the more so as it had to be left off last season after some arrangements had been made.

MR. ECCLES, of Coleraine, under date of July 30, writes to the secretary :

My dear Brother in Christ,—I am at present so little at home, that I have scarcely leisure sufficient to write to my friends. Since I wrote last I have been to visit Leterkenny, and was very kindly received. I trust the Lord may make it instrumental of good. But I shall afterwards give you a more particular account. We have also baptized two persons. We are prospering, though I am obliged to be so often from home. I am again invited to Aughavay to follow up the favourable impression produced there on my former visit, and I intend to go there in a week or two. But, dear brother, can you not give us a reader? Without this my labours must be comparatively unproductive: whatever good effects result from preaching in the country are all lost for want of such an assistant. The people require not merely to be roused by a sermon, but to be visited, further instructed, and gathered out to public worship on the Lord's day. Besides, in getting up meetings the want of a reader is a material loss. Oh, look in pity on our rising cause! Consider the difficulties with which we are struggling. We only require a slight help to insure success. Surely you will not deny it. We have the man, eminently qualified, and ready to be employed at a moderate salary. You know his character is irreproachable, and his zeal unquestionable; give him to us, and we trust you will not regret the effort. The walls of our chapel are being raised through the good hand of our God upon us: a struggle is now a point of good policy. When we open it, we must endeavour to have it well filled. If we begin well, there need be little doubt respecting our future prosperity; if we fail at first, when public attention shall thus be especially challenged, all is lost. That the Committee are interested in our welfare cannot be doubted. Let them give us a reader: he shall not go alone into the contest.—I shall fight in conjunction with him to the utmost of my strength, and as long as my hand can grasp the sword of the Spirit. This then, dear brother, is "our petition and our request:" may the Lord dispose you to hearken to it.

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The Committee have learned also, that Mr. THOMAS is endeavouring to obtain a place of worship at Limerick. He has



obtained a site with a suitable building upon it, which, for a small sum, may be fitted to the purpose he contemplates.

It is (he says) the best situation in the town, the rising part, and every year will increase its value. I have commenced with prayer, I hope to carry it on by faith, and complete it with praise. You may ask, Where will the money be got to meet the expenses? I answer, The silver and the gold are the Lord's, that the work is his, and that I am confident he never will become insolvent; I only want for a short time a pull, a strong pull, and a pull all together. I frequently wrote, and tried to get a chapel; but from the difficulty of obtaining a suitable place, ground being so very dear and scarce in Limerick, and other circumstances, I was as frequently disappointed. I was desired to get a room. A room is not a suitable place in a city, where there are such fine places of worship; still I tried, and could not get one in a convenient place less than from £20 to £30 a year. I thought it better to save that expense to the Society; and my own best room and furniture have been devoted to the cause for many years.

MR. HARDCASTLE, under date of August 11, gives the following account of the first meeting, since its formation, of the Irish Southern Baptist Association:

My dear Brother,—I send with this a copy of the minutes of our association at Ferbane on the 2nd instant, and proceed with great pleasure to give you some account of our movements when thus assembled.

It was a subject of grateful pleasure that not one of our brethren was absent, and that all were permitted to arrive in safety. Our services commenced on Saturday evening, when, after prayer, a discourse was delivered by brother Berry, and the divine blessing implored on the services of the coming day.

On Lord's-day morning we assembled at seven o'clock, and brother John Hamilton preached; others of the brethren conducted the devotional engagements. At ten o'clock the meeting-house was respectably filled (the weather not allowing of service in the open air as we contemplated), when the brethren Thomas, Sharman, Mullarky, and W. Hamilton, delivered brief addresses on the subject of Christian unity, its nature, the principles by which it is sustained, its evidences, and the best means of its promotion: short devotional exercises intervened. The congregation, having separated for three quarters of an hour, re-assembled, and after singing and prayer brethren C. Hardcastle and F. Trestrail preached what were termed

the Association Sermons. Many of the friends from a distance returned after this service, but a considerable number assembled in the evening, to whom brother W. Hamilton preached, and the engagements of the day terminated with a short address from brother John Hamilton. Throughout the day the attention and the interest apparent were very gratifying, and we hope that many felt it "good to be there," not only as a time of refreshing to believers, but of solemn conviction to those heretofore uninterested in the great truths of religion. The arrival of a letter from our friends at Conlig, requesting our aid in the erection of their place of worship, afforded an excellent and unexpected opportunity for the exercise of the voluntary principle, which was affectionately and fervently commended by our brother Trestrail. The collection (which would have been larger had it been expected) indicated the interest felt in the success of our northern friends, and sincerely do we hope that their simple and urgent appeal will excite the sympathy and liberality of our churches: *it is quite essential* to the success of our labours in this county, that assistance should be furnished in the erection of school-houses and places of worship; in many cases both objects could be accomplished in the same building. And while on this topic, may I ask, is there any probability that assistance could be obtained from the London Baptist Building Fund? We see with great satisfaction the liberality of its committee towards our brethren in the principality, and feel almost assured that the necessities of Ireland would not be disregarded.

On Monday morning we assembled for prayer at eight o'clock; and, after breakfast, the whole day was devoted to deliberation on various topics connected with our respective spheres of labour. Having enclosed the minutes of our proceedings, I shall in a short time write to you on the resolutions *seriatim*: from their contents, the committee will perceive that our attention is seriously directed to every measure which promises to render our operations more connected and efficient.

You have already been apprised, that a few friends at Birr (or as it is now called Parsonstown) have rented the meeting-house formerly occupied by an agent of the Irish Evangelical Society, in the persuasion that the committee would provide a labourer for this important district as soon as possible; it was therefore arranged to open this place for worship on the following Wednesday, and brother John Hamilton proceeded thither to superintend the arrangements.

Desirous that our time should be fully and usefully employed, we decided on visiting Moate and Athlone, and holding meet-



ings at each place on Tuesday and Wednesday, both at midday and in the evening. Accordingly brethren Berry, Trestrail, and Hardcastle accompanied Mr. Hamilton to Moate, while the remainder proceeded to Athlone. The attendance at Moate on Tuesday was better than, on account of the heavy and incessant rain, we expected. May it appear that the labours of those days was not in vain in the Lord.

It being provided that brother Mullarky should come from Athlone to the help of brother Hamilton, on Wednesday, Messrs. Trestrail, Berry, and Hardcastle proceeded to Parsonstown, when a respectable congregation attended both morning and evening. The sermons were preached by brethren Hardcastle and Trestrail; and arrangements have been made for the supply of this station for the next three months, in the hope that by that time the committee will have been directed in the good providence of God to a labourer for this portion of his vineyard, whom he will delight to honour.

Brother Trestrail preached on Thursday evening at Thurles, to a very attentive and encouraging congregation; when we separated under the confirmed impression, that our meetings are eminently adapted to promote the great object for which the Baptist Irish Society was formed.

It would be inexcusable, were I to omit the expression of the grateful feelings of all the brethren towards our kind and hospitable Christian friends, Mr. and Mrs. Abraham Bagnall, who were evidently gratified in proportion as they ministered to the comfort of the numerous friends assembled on this interesting occasion.

You have no doubt heard from brother Thomas of his decisive movement in taking a very eligible piece of ground in the best part of the city of Limerick, on which is a

building which he proposes, at a comparatively small expense, to convert into a place of worship; we therefore propose meeting in Limerick on the 26th of October, when it is expected all things will be ready for its opening. May the Lord prosper this effort, and such increasing interest in the spiritual welfare of Ireland be given to our English brethren, that they may enable the committee vigorously to prosecute and extend their labours.

You shall hear from me again in a day or two; meanwhile I am yours affectionately.

C. HARDCASTLE.

Mr. BEATY, under date of July 28, writes:

I have lately visited all the schools in this district, and found them well attended. In reading the word and distributing tracts I have been well received, and I trust that my labours in this way are made a blessing to many. Some indeed turn a deaf ear, and manifest an unholy feeling; but in general I have reason to hope that my labour is not in vain in the Lord. In my last letter to you I mentioned a poor man named C—, who requested that he might get a Bible, promising that he would read it wherever he might lodge by night. I gave him a Bible, hoping that it might be useful both to himself and others, and he received it joyfully. He has since returned, telling me that he has been suffering persecution on account of his Bible; that in some of the backward parts of the country where he travelled, the people refused to give him lodging, not counting it right to have the Protestant Bible under their roof; but this has not discouraged him; he seems determined to carry the word of God with him. I have lately given him a small Testament.

## CONTRIBUTIONS

UP TO THE END OF JULY.

	£	s.	d.		£	s.	d.
John Street Auxiliary, Rev. J. H. Evans,				Mr. C. Gould .....	0	10	0
by W. Cozens, Esq. ....	20	0	0	Mr. J. Bailey .....	0	10	0
Mr. J. H. Allen (2 years) .....	2	2	0	Mr. Potter .....	0	5	0
Devonshire Square, collection at, by E.				Mr. Carryer .....	0	5	0
Smith, Esq. ....	8	17	0	Mr. J. Beales .....	0	10	0
F. W. Cobb, Esq., Margate (annual) ....	2	2	0	Rev. J. Brown .....	0	10	0
By Mrs. Clarke, late of Truro.				Mr. J. D. Harris .....	0	10	0
Mrs. Frost, Truro, penny-a-week, &c.	0	11	9	Mr. C. Billson .....	0	5	0
Mrs. Clarke .....	0	8	3	Mr. Ellingworth, by Mr.			
By Rev. C. Daniell, Hull.				Collier .....	0	10	0
Mr. Priestman .....	0	10	0	A Friend (M.) .....	0	2	6
Juvenile Society, Westgate, Bradford, by							6 18 6
Rev. H. Dowson .....	4	0	0	Market Harb'ro'.			
By Rev. Stephen Davis.				Mr. J. Goddard .....	1	0	0
Leicester.				Messrs. Clarke .....	1	0	0
Mr. C. B. Robinson .....	1	1	0	Coll. at Rev. H. Toller's ..	7	8	8
Mr. J. Cort .....	1	0	0				9 8 8
Mr. R. Harris .....	1	0	0	Clipstone.			
				Collection at Rev. T. Gough's .....	6	0	0
				J. L., a Teetotalter, London .....	0	10	0

By Rev. George Francies.

	£	s.	d.
Chelmsford.			
Wells, W. C. Esq.....	1	0	0
Tanner, Mr. W.....	0	10	0
Clench, Mr. J.....	0	5	0
Johns, Messrs. W. and J. . .	0	7	6
Gray, Mr. C.....	0	5	0
Dawson, Mr. R.....	0	5	0
Bennett, Mr. J.....	0	2	6
Parchment, Mr. . . . .	0	2	6
King, Mr. J.....	0	3	0
Friends at the Chapel . . . .	0	6	0
		3	6
Earl's Colne.			
Piper, J. D. Esq. 2 years..	2	0	0
Farrants, Mr. Z.....	0	2	0
Coe, Mr.....	0	2	6
Wing, Mr.....	0	2	6
King, Mr.....	0	2	6
Friends at the Chapel . . . .	0	7	2
Small sums . . . . .	0	5	0
		3	1
Ford Street.			
Blacklock, W. Esq. ....	5	0	0
Friends at Coggeshall.....	0	6	0
		5	6
Braintree and Bocking.			
Collection at the Baptist			
Chapel . . . . .	3	16	0
Craig, Rev. Thomas . . . .	0	5	0
Craig, E. G. Esq. . . . .	0	10	0
Rolling, Miss . . . . .	0	10	0
Saville, S. W. Esq. . . . .	0	10	0
Courtauld, John, Esq.....	0	10	0
Eve, H. W. Esq. . . . .	0	10	0
Challis, Mr. James.....	0	10	0
Dennis, Mr. S.....	0	5	0
Friends . . . . .	0	6	0
Gosling, Mr. J.....	0	5	0
Courtauld, George, Esq....	0	5	0
Two Friends . . . . .	0	7	6
Wakefield, Mr.....	0	5	0
Burder, Mr. J. D. . . . .	0	5	0
Stammers, Mrs. . . . .	0	5	0
Porter, Mr. W.....	0	5	0
Walford, Mr. James . . . .	0	5	0
Lane, Mr. M.....	0	5	0
Bright, E. and S.....	0	5	0
Dixon, Mr. C.....	0	5	0
Shave, Mr. J. W. . . . .	0	5	0
Shearcroft, Mr.....	0	5	0
Smith, Mr. J. . . . .	0	5	0
Brown, Mr. W. . . . .	0	5	0
Barnard, Mr. J.....	0	5	0
Goss, Mr. Edward . . . . .	0	5	0
Brown, Mr. D.....	0	5	0
May, Mr. Samuel . . . . .	0	5	0
J. B. . . . .	0	2	6
Garratt, Mr.....	0	2	6
Hasler, Mr. . . . .	0	2	6
Smith, Mrs.....	0	2	6
Hubbert, Mrs.....	0	2	6
J. O. H. . . . .	0	2	6
Theobald, Mr. J.....	0	4	0
Fairhead, Mr.....	0	2	6
Betts, Mr. J.....	0	2	6
Brown, Mr. George . . . . .	0	3	0
Friends . . . . .	0	3	0
		13	19
Halsted.			
Coll. at the Baptist Chapel	1	5	8
Bentall, W. Esq.....	0	10	0

	£	s.	d.	
Linnett, Mrs.....	1	0	0	
Sewell, Mrs. J.....	0	5	0	
Sudbury, Mrs. E.....	0	5	0	
Davies, Mr.....	0	2	6	
Gilbert, Mr.....	0	2	6	
P., Mr.....	0	2	6	
King, Mr. M.....	0	2	6	
Shearing, Mr. J.....	0	2	0	
Wallis, Mr. J. S.....	0	2	6	
Harvey, Mr. W. B.....	0	2	6	
Maidwell, Mr. Thomas ..	0	2	6	
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Ridgewell and Bumpsted.				
Paul, John, Esq.....	1	0	0	
Paul, Mrs.....	0	5	0	
Minter, Mr. W. D.....	0	2	6	
Fitch, Edward, Esq.....	0	5	6	
Jarvis, Miss.....	1	0	0	
Jarvis, Mr. Thomas .....	0	2	6	
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Old Sampford.				
Collection at .....				1 5 6
Thaxted.				
Franklin, Mr. W.....	1	0	0	
Barnard, Mr. A.....	0	10	0	
Franklin, Mr. T.....	0	5	0	
Smith, Mrs.....	0	10	0	
Davies, Mr.....	0	5	0	
S. F.....	0	3	0	
Cornell, Mr.....	0	5	0	
Moss, Mr. H.....	0	5	0	
Moss, Mr. G.....	0	2	0	
Alders, Mr. J.....	0	2	6	
Day, Mr. Thomas .....	0	5	0	
Webb, Mr. John .....	0	5	0	
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Stowmarket.				
Ward, Rev. W.....	0	3	0	
Webb, James, Esq.....	0	10	0	
Prentice, Thomas, Esq....	0	10	0	
Prentice, W., Esq.....	0	10	0	
Elliott, Mrs.....	0	10	0	
Stevens, Mr. J.....	0	5	0	
Lankaster, Mr. James ..	0	5	0	
Hewitt, Mr. W.....	0	5	0	
W. G. C.....	0	5	0	
Webb, Mr. B.....	0	5	0	
Draper, Mr. James.....	0	2	6	
Squirrell, Mr. J.....	0	2	6	
Ward, Mr. S.....	0	3	6	
				3 16 6
Hitcham and Bilderstone.				
Ward, Mr. Eph.....	0	10	0	
Osborn, Mr.....	0	3	6	
Vince, Mr. W.....	0	5	0	
Woollard, Mr. E.....	0	2	6	
Modlin, Mr.....	0	2	6	
Friends .....	0	12	3	
				1 15 9
Sudbury.				
Fox, Mr. Thomas .....	0	10	0	
King, W. D. Esq., for Schools .....	0	10	0	
Fowke, Rev. T. W.....	0	5	0	
A Friend .....	0	5	0	
E. B.....	0	2	6	
Laurence, Mr.....	0	2	6	
Mouldon, Mr.....	0	2	6	
M. H.....	0	2	6	
J. B.....	0	2	6	
Roy, Mr. Charles .....	0	5	0	
E. G. H.....	0	2	6	
Small donations.....	0	5	6	
				2 15 6

\*. The Secretary thankfully acknowledges the receipt of two Five Pound Notes which have been forwarded, one for each of the Chapels at Conlig and Coleraine. They were given by a kind Friend through the medium of Mr. W. C.

He also has to acknowledge the receipt of a box of useful and fancy articles from kind friends at Canterbury.